

A
DISCOURSE
Concerning the
Gift of PRAYER,
S H E W I N G
What it is, wherein it Consists, and how
far it is Attainable by Industry.

W I T H
Divers Useful and Proper Directions to
that purpose, both in respect of Matter,
Method, and Expression.

By *JOHN WILKINS*, D. D.
Late Lord Bishop of *CHESTER*.

Whereunto is added,
ECCLESIASTES:
O R, A
DISCOURSE
Concerning the
Gift of Preaching :
By the same A U T H O R.

The Ninth Edition corrected, and much Enlarged.

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T O T H E
R E A D E R.

IT may justly seem a *Wonder*, that among the vast *Multitude* of Books, wherewith the *World* doth abound, there should be so little written of this Subject here insisted upon, being of such great *Consequence*, and general *Concernment*.

There is scarce any kind of Skill or Ability, which may be Taught and Learnt, but it hath been reduced to an Art, and laid down according to some Rules and Method, for the more facil and full comprehension of it.

How copious are the Treatises concerning Human Oratory? And divers have written particularly of the Gift of Preaching, besides the many Examples of it in Homilies or Sermons. And so likewise for the Models or Patterns of Devotion, which are very numerous, almost in all Languages. But for the Gift of Prayer, or the Rules whereby a

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Man may be directed to an ability of expressing or pouring out his Soul in this Duty ; there is (for ought I can find) but little written of it in any Language, though it be of such general use for all Kinds and Professions of Men ; and though the Gift be as much better than the Pattern as the Receipt is better than the Medicine,

I am very sensible, that the performance of this Duty in a Spiritual Manner, is from Infusion from above, and does not fall under the Rules of Art ; but yet there are some special advantages in the performance of it, both for the furnishing of the Judgment, and the exciting of the Affections ; which a Man may be supplied with by Study and Premeditation ; and the enquiry after these, is the proper Subject of this Discourse.

Every one will be ready to acknowledge it for an excellent Ability, when a Man can readily suit his Desires unto several Emergencies, and upon any occasion pray without Book ; but many look upon it as being extream difficult, and not for an ordinary Person to attain. That which is here endeavoured, is to make it plain and facil.

There

To the R E A D E R.

There are three special hindrances which do indispose Men for this service ; want of Matter and Order, and Words, for the supply of which, here is proposed a copious Field of Matter, a regular Frame for Method, and Scripture phrase for Expression, which no Man need be ashamed to imitate or borrow.

The Knowledge and Consideration of these Things, must needs be very useful for all callings of Men, (every one being concerned to perform the Duty, and consequently to labour after the Gift,) Especially for such whose business it is, after a more peculiar manner to give themselves unto Prayer, and the Ministry of the Word. And amongst these, chiefly for such younger, unexperienced Men who have not their Senses exercised to discern what is proper and fitting ; and therefore when they are put upon this Service, may be apt by their ignorance in this kind, to prostitute the Solemnity of this Duty.

This Discourse was at first intended only for private Use and Direction ; it was for the substance of it drawn up divers Years since, as it is now represented, before I knew so much as any one Author who had formerly attempted

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*this Subject : Since that, I have met with, and perused the profitable Labours of some others in this kind, * M. Elnath. Parre, † Mr. Clark, * Scultetus : I have likewise consulted such other Treatises as did seem most nearly to border upon it : Not neglecting the Discourses of those who are stiled Magistri rerum Spiritualium, concerning the Rules they prescribe for Mental Prayer.*

* Abba Father.

† Holy Incense.

* De Preca-
tione. Guil.
Parisensis de
Rhetorica
divina. Wes-
selus Gronin-
gensis de O-
ratione. Al-
fonsus Roderi-
cus Exercit.
Perfectionis.
Tract. de O-
ratione.

I have formerly Published some other Preparations of a like nature, upon another Subject, by which I am encouraged unto some hope that this likewise may be acceptable.



A
DISCOURSE

Concerning the
Gift of PRAYER.

CHAP. I.

What this Gift is, why ascribed to the Spirit, the Ingredients required to it.

THE true happiness of every Christian, does properly consist in his spiritual communion with God.

This communion is chiefly exercised in those two acts of Religion,

{ Prayer,
{ Hearing of the Word.

Praying may be considered under a two-fold notion,
either as a { Duty,
 { Gift.

It is of very great concernment to every Man, to be rightly acquainted with it in both these respects :

How it *must* be performed as a *Duty*; and how it *may* be attained as a *Gift*.

I am at this time to discourse of it only in this latter. The *Gift* of Prayer may be thus described.

It is such a readiness and faculty, proceeding from the Spirit of God, whereby a Man is enabled upon all occasions in a fitting manner to express and to enlarge the desires of his Heart in this Duty.

Unto the attaining of this Gift in its true latitude and fulness, there are three sorts of Ingredients required.

1. Something to be *infused* by the Spirit of God, who must sanctifie and spiritualize the judgments and affections, before we can either apprehend, or desire any thing as we should.

2. Some *natural* endowments and abilities disposing us for this Gift, as readiness of Apprehension, Copiousness of Fancy, Tenderneſs of Affection, Confidence, and Volubility of Speech, &c. which are very great advantages to this purpose, being naturally much more eminent in some than in others.

3. Something to be *acquired* or gotten by our own industry. Namely, such a particular and distinct apprehension both of our Sins and Wants, and the Mercies bestowed upon us, that we may be able to express the thoughts and dispositions of our Minds concerning them, in such a decent form as may excite both in our selves and others, ſutable affections.

The first of these is by some stiled the *Spirit* of Prayer; the two latter the *Gift* of Prayer: the two first of these do not fall under the Rules of Art, being not to be taught or learnt; and therefore to these, our endeavours cannot of themselves contribute; the one being a special Grace, the other a common Gift of the Spirit, grounded upon innate propensity of temper or constitution: And so 'tis the third chiefly that concerns our present enquiry.

Each

Each of these may be separated from one another. There may be true *Grace* in the Heart, where there is but a very small measure either of this *natural* or *acquired* ability. And on the other side, Man may have the *Gift of Prayer*, who Ps. 68. 18. has not the *Spirit of Prayer*; that is, there may be a great degree of these common Gifts in such as are altogether estranged from the Life of Grace. 'Tis probable, that *Judas* was eminent for these, and therefore was chosen an Apostle; and so those others who at the last Day shall plead for themselves, *Lord, have we not preached in thy Name, and cast out Devils?* &c. Mat. 7. 22. They did all this *in his Name*; that is, they were by him both outwardly *called* and *gifted* for these services.

Such as have only the second of these, may sometimes exceed those that have the third; whence it comes to pass, that Men of very ordinary parts, in respect of any *acquired* abilities, may be more ready and copious in this service, than those who in respect of other knowledge, are much beyond them.

But then only is this Gift compleat, when there is a joint concurrence of all these three ingredients, when the Heart is sanctified, and the natural abilities improved by industry.

That is a very apposite Text to this purpose, and doth treat particularly concerning this Subject *Prayer*, under the notion of a Gift, Rom. 8. 26. *The Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit it self maketh intercession for us with groanings which cannot be uttered.*

The chief scope of that place may be comprised in these three Propositions.

1. That of our selves we are very ignorant and impotent in this business of Prayer, having many infirmities, not knowing what to pray for as we ought. Not but that a meer natural Man, upon the Sense of any present want or danger, may apply himself unto
this

this duty for remedy (as the Mariners in *Jonah*) this being a common instinct of nature. But to perform it acceptably, either for the matter, what we should pray for; or the manner, as we ought; this is a business of much greater difficulty, because it is required to be

according to the will of God, ver. 27. And

1 Cor. 2. 14. the natural Man understands not the things

Tit. 1. 16. of God, neither can he know them, because they are spiritually discerned. But is disobedient, and unto every good work reprobate ἀδόκιμος, void

Eph. 4. 18. of Judgment, being alienated from the life of God, through the blindness that is in him.

There is naturally in every Man both an impotency of Judgment, an enmity and averfness of desire towards all holy Duties in general, and particular to

Job 37. 1. this of Prayer: We cannot order our speech to God by reason of darkness, faith, *Elibu*;

and therefore the Disciples upon their first conversion, being sensible of their own disability in this kind, they

Luk. 11. 1. made their Addresses to our Saviour, that he might teach them how to pray.

2. The Spirit of God must be our Guide and Assistance in this Duty: He must help our infirmities, and make intercession for us. Not that the Holy Ghost is our Mediator of Intercession, that is properly the Office of the Son, who is therefore stiled

1 Joh. 2. 1. our advocate. There is one Mediator be-

1 Tim. 2. 5. twixt GOD and Man, the Man Christ Jesus. 'Tis he only that in respect of

his Merits and Sufferings, does make intercession for us, Rom. 8. 34. But now, because the Spirit of God

does excite our Hearts to Prayer, and infuse into us holy desires, stirring us up, and instructing us in this Duty; therefore is he said to intercede for us. So

Gal. 4. 6. there the Spirit is said to cry Abba Father: God

God hath sent the Spirit of his Son into your hearts, crying *Abba Father*; and yet, *vers.* Rom. 8.

15. of that fore-cited place, 'tis said, *We have received the spirit of Adoption, whereby we cry Abba Father.* In which places being compared, the Spirit is said to cry *Abba Father*, because it makes us to do so: So he is said to pray for us, because it does inform and quicken us to pray for our selves.

'Tis one of his peculiar Titles, to be stiled the *Spirit of Supplication*, because Zac. 12. 10. of that special influence which he hath in the bestowing of this Gift. He must open our lips, before our mouths can shew forth his praise. Ps. 51. 15.

Not that the other Persons of the Trinity are excluded from a joint concurrence in this work: *Opera Trinitatis ad extra sunt indivisa*; All the actions of the blessed Trinity (excepting only those that are of intrinsecal relation) being Dr. *Sanderfon* in 1 Cor. 12. the undivided works of all the Three. But now because our gross understandings are not able to conceive of this Trinity, without some distinction of their Offices and Operations in reference to us; therefore does the Scripture condescend so far to our capacities, as to speak of these common works by way of *Appropriation*. Thus *Power* and *Creation* is commonly ascribed to the *Father*; *Wisdom* and *Redemption* to the *Son*, *Goodness* and all habitual *Graces* or *Gifts*, to the *Holy Ghost*.

These general Operations of the Spirit are usually distinguished into two sorts.

Either $\left\{ \begin{array}{l} \text{Καὶ εἰς} \\ \text{Καὶ εἰς ἡμᾶς.} \end{array} \right. \left. \begin{array}{l} \text{Grace.} \\ \text{Gift.} \end{array} \right.$

Or in the common expression of the Schools there is,
1. *Gratia gratum faciens*, which refers to those Gifts of *Sanctification* that do more especially concern our own

own Happiness. 2. There is *gratia gratis data*, which concerns Gifts of *Edification*, whereby we are made useful to others, according to our several stations.

Of the first kind are all those spiritual Graces, Faith, Repentance, Humility, &c. infused into us in our Regeneration.

Unto the other are reducible all kind of *secondary Endowments* or Abilities whatsoever, that belong to the reasonable Soul (excepting only those

Dr. Sanderfon, *first faculties* that flow immediately *à principis speciei*, and are in all Men alike :) I

say, all kind of Abilities or good Habits, are reducible under this Head, Whether or no they are by extraordinary and *immediate infusion*, as were those Gifts in the Primitive Times, of Tongues, Miracles, Healing, &c. 1. Cor. 12.

Or whether they are *natural* Abilities, arising from Mens several Tempers and Dispositions; as strength of Judgment, quickness of Fancy, warmth of Affection, readiness of Speech.

Or else, whether they are *intellectual* Habits, which are acquired and perfected by Education, Industry, Experience; as when Men become skilful in any particular Art or Profession. That skill of *Bazaliel* and *Aboliab*, for those curious artificial Works of the Tabernacle, to work in Gold, and Silver, and Brass, and cutting of Stones, and carving of Wood, was from the *Spirit of God*, Exod. 35. 31. The secular Policy of *Achitophel*, the natural Wisdom of *Solomon*, the skill of the Plowman, both in

Isa. 28. 26. 29. sowing and threshing, does proceed from the same Spirit, from whom every good and perfect Gift does come. In brief, when Men become skilful and expert in any faculty, whether Disputing, Oratory, Preaching, Praying, &c. each of these does proceed from the *Spirit of God*, as the principal Author

thor of them; *dividing to every man severally as he will.* All other helps, whether from Nature or Industry, being but *secondary, subordinate* Aids, which are by him made effectual for the accomplishing of these ends. That question of the Apostle being fitly applicable unto all preheminencies of this kind, *Who made thee to differ from another? And what hast thou that thou hast not received?* 1 Cor. 4. 7.

So then, All kind of good Habits or Abilities, and particularly this Gift of Prayer, with the several Degrees or ingredients of it, are to be ascribed unto the Spirit of God, as being the chief Donor of them.

3. This Gift of the Spirit is not barely by Infusion, but by assisting our endeavours, by helping together with us, *συνωρτυλαμβάνεται, collaborantes adjuvat*: He helpeth together with, and over-against us, (so the Original word does properly signifie) as when another Man sets to his Shoulder, to bear a part with us in the lifting of any Burden: We must put forth our best endeavours, and then we shall not want his Assistance. The Spirit of God does ordinarily work by means; and it is an old Rule in Divinity, *Habitus infusi infunduntur per modum, acqvisitorum*: Infused Habits are usually wrought in us after the same manner as *acquired*; that is, gradually, and not without humane endeavour and co-operation.

In the Primitive Times indeed, when the Church was in its *Infancy*, then the Teat was put into their Mouths, they were extraordinarily inspired with these Gifts by immediate Infusions, without the usual means of Study and Labour; but that *Manna* was only for the *Wilderness*, when other common ways could not be made use of; whereas, when the Church is grown up to the estate of *Manhood*, and is *possessed of the Land*, God does now expect that we should plow and sow, and eat the Fruit of the Earth in the sweat of our brows; that we should

should serve his Providence, and depend upon him only in the use of means; and as *Children* do not learn to speak distinctly, but after many trials; so neither can a *Christian* be able (as he should) to cry *Abba Father*, till he has bestowed some time and experience in the learning of it.

C H A P. II.

*Two Extrems that make men defective in this Gift :
Confining themselves wholly to Set-forms : De-
pending wholly upon sudden Suggestions.*

FROM what hath been already said, 'tis easie to infer, That there are two extrems which usually hinder men from a Proficiency in this Gift.

1. When they so confine themselves to the help of Books and particular Set-forms, as not to aim at, or attempt after any further improvement of their own Knowledge and Abilities in this kind.

2. When men depend altogether upon sudden suggestions, as if it were a quenching, or confinement of the Spirit, to be furnished beforehand with Matter or Expressions for this Service.

Unto those that err in the first kind, I would suggest these considerations :

First, by way of concession : As for those weaker Christians and new Converts, who have not their hearts enlarged with an ability to express their own wants and desires, 'tis both lawful and convenient for such to help themselves, not only in their *Families*, but even in their *secret* Performances of this Duty, by the use

use of some good Book, or prescribed Form, until by farther endeavour and experience they may attain unto some Measure of this Gift.

Such Persons may perhaps find oftentimes their own case and condition more pithily and affectionately set down in a Prayer penn'd by another, than they are able to express it themselves. And if the use of such a Form do prove a means to warm their Affections, and inkindle their Graces; certainly then it cannot be justly stiled a quenching of the Spirit. 'Tis not *essential* unto the nature of Prayer, that it be either read, or rehearsed by memory, or by immediate and sudden suggestion, (these things being such *circumstantial* adjuncts, as have not any absolute intrinsical necessity or unlawfulness) but rather that it be delivered with understanding and suitable Affections, with Humility and Confidence, and an inward Sense of our Conditions. Nor is there any great difference (as they are considered in themselves) betwixt repeating by memory, and reading out of a *Book*, the memory being but a kind of invisible Book for the Register of our Thoughts: tho' in this case it should be specially remembred, that in the use of such prescript Forms, to which a Man hath been accustomed, he ought to be narrowly watchful over his own heart, for fear of that lip-service and formality, which in such cases we are more especially exposed unto. This I thought good to premise for the removal of prejudice on the one hand.

But now in the second place, for any one so to sit down and satisfie himself with this Book prayer, or some prescript Form, as to go no farther, this were still to remain in his Infancy, and not to grow up in his new nature: This would be, as if a Man who had *once* need of crutches, should always afterwards make use of them, and so necessitate himself to a continual impotence. 'Tis the duty of every Christian to
grow

grow and encrease in all the parts of Christianity, as well *Gifts* as *Graces*; to exercise and improve every holy Gift, and not to stifle any of those abilities wherewith God hath endowed them: Now how can a Man be said to live sutable unto these Rules, who does not put forth himself in some attempts and endeavours of this kind? And then besides, How can such a Man sute his desires unto several emergencis? What one says of *counsel* to be had from Books, may be fitly applied to this *Prayer* by Book; that 'tis commonly of it self, something flat and dead, floating for the most part too much in *generalities*, and not *particular* enough for each several occasion. There is not that life and vigour in it, to engage the Affections, as when it proceeds immediately from the Soul it self, and is the natural expression of those particulars, whereof we are most sensible.

And if it be a fault not to strive and labour after this Gift, much more is it to jeer and despise it by the name of *ex tempore Prayer*, and praying *by the Spirit*; which expressions (as they are frequently used by some men by way of reproach) are for the most part a sign of a prophane heart, and such as are altogether strangers from the power and comfort of this duty.

Whereas 'tis commonly objected by some, That they cannot so well joyn in an unknown Form with which they are not beforehand acquainted. I answer, That's an inconsiderable objection, and does oppose all kind of Forms that are not publickly prescribed. As a Man may in his *judgment* assent unto any divine truth delivered in a *Sermon*, which he never heard before, so may he join in his *affections* unto any holy *desire* in a *Prayer*, which he never heard before. If he who is the mouth of the rest, shall through imprudence deliver that which we cannot approve of, God does not look upon it as our *Prayer*, if our desires do not say *Amen* to it.

If it be again objected, That this Ability of Praying without book, may perhaps be fit for Ministers, and such as are of more eminent Learning and Knowledge, but it is not to be expected from others.

I answer, 'Tis true, such persons are more especially concerned in this *Gift*, and 'tis the greater fault and shame for them to be without it; but yet *others* are not exempted from labouring after it, no more than they are from the occasions or need of it, or performing the *Duty*. And as for the pretended difficulty of it, I shall in this Discourse make it evident, that if it be but *seriously* attempted (as all religious businesses ought to be) 'tis easie to be attained by any one that has but common capacity.

Unto those that are in the other extream, depending altogether upon sudden infusion, and neglecting to prepare themselves for this service by study and premeditation, unto such I would propose these considerations.

1. By way of concession. 'Tis true, a Man ought not to tie himself so precisely to any particular form of words (though of his own composing, and fitted to his condition) but that he may either add or alter, according as any emergent occasion, or some new affection suggested shall require. Sometimes perhaps he shall feel his heart more warm, his desires more vigorous, and his expressions more copious and ready. And in this case he should not suffer himself to be straitned or confined within any old Form, but may expatiate more freely, according as he finds his inward enlargements.

But then in the second place, this does not hinder; but that *generally* 'tis both lawful and necessary to prepare our selves, as for this Gift in *general*, so for every particular act of it, by premeditating (if we have leisure for it) both Matter, and Order, and Words. For though it be a Gift of the Spirit, yet 'tis

not to be expected that it should suddenly be infused into us without any precedent endeavours of our own; no more than the Gift of Preaching, for which the ablest Ministers are bound to prepare themselves with diligence and study; there being not any ground for a Man to expect more immediate supplies from above, in the duty of Prayer, than in that of Preaching.

But here it should be considered, that there is in this business of preparation, a great difference to

be allowed for, in respect of } Persons.
 } Times.

1. There is a vast distance betwixt the abilities of several *Persons*, even those that have been practised and experienc'd in this kind; some being naturally of a warmer temper, more easie affections, and ready expression; others more cold and slow in each of these. Now the same study and strictness in the preparation of Matter and Words, is not alike required from each of these. The proportion of Gifts which any Man hath received, is the measure of his work and duty: To whom much is given, of him much will be required, in respect of *preheminance* and *ability*: And *when the Iron is blunt, a man must put to the more strength*, in respect of *care* and *diligence*; one of these ought to be the more *able* and *eminent*, the other ought to be the more *studious*.

The measure of one Man's Gifts is not a rule for another Man to work by, or to be censured by. And therefore (by the way) 'tis a great mistake in those who are apt to judge one Man, as coming short in his *Duty*, because he hath not the same eminency of *Gifts* with another; though such an one perhaps can, with fitting proper Expressions, enlarge himself in this *Duty* upon any sudden occasion, yet he should not con-

condemn another that cannot. Our *abilities* are not rules for other *mens actions*: God accepteth according to what a man hath, and not according to what a man hath not. In respect of *Duty*, we should labour to emulate the best; but in matter of *Gifts*, as we must not neglect the means of improving them, so we must be content with our Portion, though we come behind others.

'Tis true, if our Affections could always lead our Prayers, then the Expression would be more facil, and the premeditation might be the less. But because there will be sometime a necessity that our Affections should follow, and be stirred up by our Expressions, which is especially to be aimed at when we pray in publick, (in reference to those that joyn with us) and will very often fall out likewise in our secret Devotions; therefore 'tis requisite that a Man should be always furnished with such premeditated Forms, as may be most effectual to this end; namely, to excite the affections.

And to this purpose, if those heads which will be always pertinent, and of continual necessity, were comprehended in some set Form, studied with care and diligence, they might perhaps be more serviceable for the stirring up of our Faith and Affections, than they could otherwise be, if they did proceed only from our own sudden conceptions.

2. We should likewise distinguish betwixt the several times and occasions of performing this duty, when we are call'd to it, either *publickly* with others, or *secretly* betwixt God and our own Souls. Now there is not the same degree of premeditation and study required for each of these. A Man may in secret take a greater liberty to enlarge himself in such sudden expressions, as are not in themselves perhaps so proper and significant, which yet may be suitable to the present intention, because they set forth his own immediate

diate thoughts. But now when we are to be the mouth of others, then our business must be to engage their affections that joyn with us; and therefore our expressions here should be so proper and deliberate, as may be most effectual to this end; now such kind of unpremeditated Forms as may serve well enough to set forth our own desires, will not perhaps be so proper to excite anothers.

That is certainly the fittest *form*, which does most adequately answer the chief *end* of Prayer; namely, to stir up the affections, and express the desires: Now this in our publick Devotions, where we are to joyn with others, and to make impression upon them, I say, in such cases this may generally better be done by study and premeditation, than by leaving it to sudden conceptions: Such crude notions, and confused matter, as some Men by their neglect in this kind will vent, does rather nauseate and flat the Devotion, than excite it.

And therefore upon such occasions, we should take care that our expressions be so weighty and serious, as may be suitable to the end and the solemnity of this service; and the less any man's former practice and experience hath been, by so much the greater ought his wariness and study to be at such times.

And here I cannot but observe two kinds of imprudencies, with which good men are sometimes apt to be overtaken, an affectation of *length*, and an affectation of continual *varying their phrase*, when as their inward enlargements do not perhaps fit them for either.

And by this means, they become exposed unto some empty, impertinent, unseemly expressions. They should consider, that though it be in it self very useful, and argues an excellent ability to do these things well; yet there may be too great an affectation of them. And then besides, neither is every Man, nor perhaps any

any Man at all times fit for them; I mention these only as right hand infirmities, upon which prophane men will be apt to take great advantages, and to confirm themselves in their prejudices, and therefore every prudent Christian should be watchful against them.

There is nothing more unsuitable to the solemnity of this duty, to that reverence which we owe unto the divine Majesty, than to bespeak him in a loose, careless, empty manner. Though God is not bettered by any thing we can give or do, all our services being to him as nothing; yet he is pleased to esteem of them by their commensuration to us, if in respect of our abilities they are the best: And with any thing below our best, we cannot expect he should be satisfied. All kind of worship should proceed from a desire and study to honour God, and therefore ought to be performed with our utmost care and abilities. Under the Law, men were bound to sacrifice unto God the best of their substance; and if Sacrifice be a type of Prayer, then also we are bound to pray unto him in the best manner and form that we can invent; and consequently in a premeditated form, when that may be most effectual to direct us in our desires, and to stir up our affections. The multiplicity of our wants, the unfaithfulness of our memories, the dulness and slowness of our apprehensions, the common extravagancies of our thoughts, will all require our best care for the remedy of them, and Premeditation may be a very proper means for this purpose.

Job speaks of choosing out his words,
to reason with God. As it is amongst *Job 9. 14. M. Caryl.*
Persons and Things, so it is amongst Ex-
pressions too, some are *choice and beauti-*
ful, others *refuse and improper.* Now a Man should be
careful to select the fittest words to express himself in
this duty. And 'tis a very solemn caveat which the
wise Man gives, Eccles. 5. 2. *Be not rash with thy*
mouth,

mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth, Therefore let thy words be few. As if he should have said, When thou dost approach before the Divine Majesty in the Duty of Prayer, be sure that thou first ponder with thy self the greatness of that business; settle and compose thy Thoughts to the solemn Performance of it. Beware of crude, tumultuary Meditations; of idle, impertinent, wild expressions; take heed of all empty repetitions, digressions, prolixity. For God is most glorious and wise, whereas thou art a poor unworthy creature, and therefore should'st not dare to bespeak him without a great deal of fear and preparation. *Let thy words be few*; not that brevity or fewness of words is the proper excellency of Prayer; God is as little taken with that, as with the length of them, he is not wearied and tired as men are: But because those that speak little, do probably study and ponder more upon what they say.

And to this purpose 'tis said, That the wise Preacher sought out, and gave good heed to find and to set in order *acceptable words*, Eccles. 12. 10. and of such words 'tis said in the next verse, that they will prove as *goads and nails* fastened by the Masters of Assemblies, that is, when they are deliberate and proper, they will leave a strong and lasting impression upon the hearers.

If it be objected, that set-forms are properly helps of insufficiency, and therefore should not be used by those that have abilities of their own.

It may be answered, Though set-forms made by others, be as a crutch or *help* of our *insufficiency*, yet those which we compose our selves, are a *fruit* of our *sufficiency*; and may likewise prove a very great advantage for the more solemn performance of this Duty (especially in publick, and with others) both for the direction of our desires, and exciting of our affecti-

affections: Though a Man ought not to be so confined by any premeditated Form, as to neglect any special infusion. He should so prepare himself, as if he expected no assistance; and he should so depend upon Divine Assistance, as if he had made no preparation.

If it be objected again, That men ought to rely upon that Promise, *Dabitur illa hora*, Matth. 10. 19. *Take no thought what you shall speak, for it shall be given you in that same hour.*

I answer, 'Tis true, when God doth call men to extraordinary services, of which that Scripture speaketh, he doth accordingly fit them with extraordinary assistance. But yet when men may use the common means, 'tis there a great presumption to depend upon extraordinary help. That's a remarkable saying of the Son of Syrach, *Before thou prayest prepare thy self, and be not as one that tempts the* Ecclef. 18. 23.

Lord. He that rusheth upon this duty, without using the common means of fitting himself for it, doth tempt God; for to tempt God, is to expect any thing from him, without using the ordinary helps. So our Saviour answered the Devil, when he would have perswaded him to fling himself from the Temple, when as there were stairs for descent, *Matth. 4. 7. Thou shalt not tempt the Lord thy God.* And of this fault are those guilty, who depend so much upon immediate infusion, as to neglect all premeditation or previous study.

If any should think that that phrase of the Apostle, of *Praying with the Spirit*, doth imply a total resignation of a man's self to his immediate suggestions; that may easily appear to be a gross mistake; for in the very same place, 1 Cor. 14. 14, 15. he speaks likewise of *Singing with the Spirit*. And I presume no man would think it fitting to rely wholly upon his bare infusions in the duty of Singing, without preparation both of *Matter and Words* too.

I have been the longer upon this Subject, because I would willingly remove those inconsiderate prejudices, which some of good affections may be transported with in this point; and that this holy Duty might not so often suffer in the solemnity of it, by men's presumption and negligence in this kind.

C H A P. III.

Arguments or Motives to excite Men unto the Labour after this Gift.

HAVING thus discoursed concerning the *Nature* of this Gift, together with the two *Exireams*, which on either hand do so much hinder mens proficiency in it, I shall in the next place briefly suggest some few Arguments or Motives, to engage us upon the diligent enquiry after it.

1. From the *Excellency* of it, in comparison to those other abilities which are so much valued and sought after in the World. As for *Manual Trades*, men are content to bestow the labour of seven years in the learning of them. And so for the *liberal Arts*, you know what numerous and large Volumes are written concerning them, how much time and pains will men lay out in the study of them, counting their labours well bestow'd, if after many tedious watchings, they can attain to any kind of eminency in these Professions; And yet these things can only accommodate us with some outward conveniencies, and help us in our *conversing with men*; whereas this Gift of Prayer is of much higher, more universal efficacy, and does enable us to *converse with God*, and therefore may much better deserve our inquiry. 'Tis counted a commendable thing for men to have any special skill in Arts, that are meerly for *recreation* and diversion of the mind: How much

much more in this Gift, which is the chief refuge and *refreshment* of the soul in all its dejections? 'Tis a desirable thing to be expert in *humane* Oratory, whereby we are able in ordinary affairs to persuade and prevail with *men*: How much more in this *divine* Oratory, which in matters of nearest and greatest concernment does give us power to prevail with *God*?

2. From the *Sutableness* and *Necessity* of it, in respect of that Religion which we profess; unto which this Gift is of such great consequence, and has such immediate relation. An ingenious Man would be ashamed to pretend unto any Art or Faculty, wherein he is grossly ignorant: So may that Man be to profess Religion, who neglects to attain this Gift. A Christian that cannot pray, is like an Orator that cannot speak, or a Traveller that cannot go; there being no other ability more necessary for us in our *particular* Callings, as we are *Artists*, than this is for our *general* Callings as we are *Christians*. Now as a Man would be loath, either to be, or to be accounted ignorant in the Mysteries of his Profession, so should it be a shame to us to be very defective or negligent in this Gift. 'Tis part of our Spiritual Armour; and for a Soldier to be without any skill in the use of his Arms, is both an unsuitable and a dangerous condition.

3. From the special *Advantages* and fruits of this Gift; enabling a Man upon all occasions to relate his condition, according to the special circumstances of it; to suite his desires and expressions according to several emergencies, which in the midst of all our Dejections and tumultuous Thoughts, will be a means to induce a quietness and serenity of Mind, if a Man can but pour out his Soul, and lay open his Case before God. So that by this means he may have a continual supply of comfort upon every occasion; besides those special Raptures and Elevations of Spirit, which men that are much conversant in this duty, and inquisitive after this Gift, shall sometimes be affected with.

4. From

4. From the *Inconveniencies* that a Man shall be exposed unto by the want of it, when he is surpris'd by any sudden exigence, or lies under any great strait, wherein he cannot expect any help but from the hand of God; (as who is there that can promise himself a continual freedom from such extremities, but that they may at some time or other befall him?) I say, that in such a case if a man should not know how to relate his own condition, or to bespeak God's assistance, without having recourse to some prescribed Form, which perhaps hath no proper reference to the particular occasion; How inconvenient and prejudicial would this be? Our liberty or recourse to God in such cases, is one of the greatest privileges of a Christian; and therefore our ignorance in the due manner or proper way of this address, must needs be a great disadvantage, there being but little difference betwixt not having a Medicine, and not knowing how to apply or make use of it.

True indeed, the best men have *sometimes* found such a straitness upon their Spirits, and such unaptness for Expressions, that they have not been able to pour out their Souls in this duty, but then they have still complained of this, as being a great discomfort and unhappiness. So *Hezekiah, I did chatter as a Swallow, and mourn as a Dove; mine eyes fail with looking upwards.* And *David, Behold how I mourn in my prayer, and make a noise.* And therefore it must needs be a much greater unhappiness to be always in this condition, and under a continual disability of expressing our own wants and desires in this duty.

These particulars rightly consider'd, cannot but inflame our hearts unto an earnest desire of this Gift.

C H A P.

C H A P. IV.

The General Directions for the attaining of this Gift; namely, Rules and Practice. Some Particular Rules to engage the Affections in this Service. What we are to do upon any invincible indisposition or averseness from it.

THE next thing to be discussed, is concerning the Means or Directions for the more facil attaining of this Gift: Where there are these two General things to be prescribed; namely, *Rules* and *Practice*, which are likewise necessary for all other acquired habits.

1. Without *Rules* a Man will be apt to go compass and roving in the enquiry after this Gift, not the shortest and most proper way.

2. Without frequent *Practice*, according to these Rules, he shall never attain this habit. 'Tis not the bare knowledge of a way, without walking in it, that will bring a Man to his journey's end. Habits are both *acquired* and *improved* by exercise. Those things that we learn *for* practice, we learn *by* practice (saith the *Philosopher*.) And that is one reason why many ignorant Men do sometimes in this Gift excel those that are much more eminent for learning and knowledge; because, though these do better understand the *Rules* and *Theory*, yet the other do practise more, and by that means attain to a greater readiness and facility in this Gift; and this likewise is the reason why in these latter times, divers Men have attained to a greater preheminance this way, than was usual heretofore; because formerly this kind of study and endeavour was less in use; Men did generally confine them-

themselves to particular forms, and did not make it their business to improve in this ability.

The *Rules* to this purpose, are chiefly of two kinds; namely, such as concern

1. The stirring up of the Affections.

2. The informing and furnishing of the Judgment.

I. 'Tis convenient that the Affections should be so engaged in this service, as that they may lead the way, and guide us, both in our *matter* and *expression*; to which purpose the most proper means will be to get a clear and distinct apprehension of our own conditions in these two respects.

1. In respect of that *necessity* that lies upon us.

In regard of that *possibility* which there is of obtaining by this means help and supply. These two arguments will be of greatest efficacy to excite the affections.

1. We must labour to work in our selves a true sense of our own *necessity*. A Malefactor that is presently to be sentenced and executed, will not need any prompter to quicken his desire of pardon. Men that are in such a condition (saith *Pavienensis*) *Nullum habent doctorem, qui illos supplicare doceat, & precare non habent librum, quem inspicientes, accipiant inde disertitudinem illam deprecationis*; will not need any Master to teach them how to supplicate, nor any Book out of which they might learn a set-form of Petitioning. The apprehension of their present danger, will make them both importunate and eloquent in the desire of mercy. And thus will it be in proportion with every one, as he does apprehend his own necessity, in respect of any want or danger. To which purpose, that grace of *Humility* will be of special advantage, which is always sensible of its own need and poverty; and

and the more it does receive, by so much the more does it bemoan its own indigence.

Now, when a Man has brought his heart to this temper, it will be most proper for him to lay aside all needless artifice or affection, behaving himself in his Addresses unto God, with the same plainness and simplicity, as we use to do with Men. Let him seriously consider, 1. What sins those are, which (if he were now to die) would most affright his Conscience: Confess them in particular, aggravate and bewail them. 2. What that is, he would chuse above all other things to desire of God, if he were sure to have his wish: Pardon, Grace, Perseverance, Contentment, Heaven, Protection, &c. and let him beg each of these, urging the promise of this purpose. 3. How his condition does differ from others below him. What blessing there is that he could least spare. Others, perhaps, are wretchedly ignorant, prophane, necessitous, sick, &c. whereas he is exempted, and therefore ought to give thanks for each of these enjoyments.

And in the mention of these, he may pour out his thoughts in the most obvious expressions: As suppose after this manner, O Lord my God, I am at this present guilty of such or such a sin, which I have relapsed into, notwithstanding my conviction and promises: I desire to be humbled for it, and to renew my resolutions against it; and do earnestly beg thy mercy in pardoning of it, thy grace to strengthen me for the future. There is such a blessing I stand in great need of; 'tis not in mine own power to procure it; thou canst easily, and thou hast promised to bestow it, &c. There is such a mercy which I see other men want, and this makes their condition sad and miserable; and therefore I desire to be truly sensible of thy favour in my enjoyment of it.

Thus going over particulars in the most facil natural expressions, and if new matter does not presently occur

occur, a Man need not therefore break off this exercise, but may take some time to meditate and consider of his condition, to recollect some other particulars.

'Tis not necessary that he should still keep on in this duty in a continual frame of speech (I speak of our secret Closet-devotions, betwixt God and our own souls, for as for Publick Prayer wherein we are to join with others, though but in a Family, we ought there to be more close and exact in our Preparations, as being to work upon the affections of those that join with us:) But I say, in these private devotions a Man may take a greater freedom, both for his phrase and matter; he may be sometime at a stand and make a Pause: There may be many intermissions and blank Spaces, in respect of speech, wherein by meditation he may recover some new matter to continue in this duty.

Now to him that shall attempt it after this manner, it will not be very difficult to pray in private, without the help of Books, or prescribed forms. And 'tis not easie to express what a vast difference a Man may find, in respect of inward comfort and satisfaction, betwixt those Private Prayers that are thus conceived from the Affections, and those prescribed Forms which we say by rote, or read out of Books.

This will be one good way so to engage the affections unto this service, that they may go before, and lead us on in the particular subject of our Prayers, in which frequent practice will make a Man very expert; especially, if by observation he be furnished with a treasury of the most proper matter and expressions to this purpose; whereby, when his affections are dull and indisposed, he may be able to quicken them. For as the affections, when they are vigorous, will guide us unto matter and expression; so when they are heavy and dull, then premeditated matter and expression will help to excite them, these being of mutual

tual efficacy and advantage. But of this I shall have occasion to speak afterwards.

2. Besides the sense of our own *necessity*, 'tis requisite likewise, that a Man should apprehend the *possibility* of receiving help and supply by this means. A poor beggar will with much patience and diligence attend that door where he is confident of obtaining an Alms; and till a Man be thus perswaded, he can never be earnest in his desires. To this purpose that grace of *Faith* is so often required for the right performance of this duty; and for the strengthening of this, God is pleased to give us leave to argue with him, *Isa.* 1. 16, 18. He invites those that are washed and reformed to reason with him,

Come now and let us reason together, saith the Lord, &c. Rogat efficacissime qui cau- *Plin. Ep. lib. 2.*

plas rogandi reddit. That Man doth beg most powerfully, who backs his requests with arguments. And the Scriptures do afford us frequent Examples of such humble and reverent expostulations, wherein holy Men have with many reasons pleaded their cause before God. So *Jacob*, *Gen.* 32, 11, 12. And *Moses*, *Exod.* 32. 11, 12. And *David* very frequently. Not that any of our Arguments are able to move and to alter him, in whom there is no *shadow of change*: But they may be effectual in the strengthening of our own faith and fervency, which is the proper scope and end of them.

The usual Topicks to this purpose do concern

either { God,
Our selves.

I. The Arguments from *God's Nature and Attributes*, are reducible to some of these heads.

1. From his *Power*. So *Moses* argues with him, *O Lord God, who hast begun to shew thy servant thy greatness, and thy mighty hand; for what God is there in heaven, or in the earth, that can do* *Deut. 3. 24.*
according

according to thy works, and according to thy
 Psal. 86. 8, 10. might? I pray thee, &c. Thus Je-
 hoshaphat pleads, 2 Chron. 20. 6. O Lord God of our
 fathers, art not thou God in heaven? And rulest not thou
 over all the Kingdoms of the Heathen? And in thine
 hand is there not power and might, so that none is able to
 withstand thee?

2. From his Wisdom and Providence, Job 36. 5.
 God is mighty in strength and wisdom. Psal. 59. 13.

Let it be known that God ruleth in Jacob,
 Jer. 10. 12. and unto the ends of the earth. He is the
 Dan. 2. 20, only wise God, 1 Tim. 1. 17. who ma-
 21. keth every thing beautiful in his time,

Eccles. 3. 11.

3. From his Justice, Psal. 5. 3, 4. My voice shalt
 thou hear in the morning, O Lord, for thou art not a God
 that hast pleasure in wickedness; neither, shall evil dwell
 with thee. Psal. 143. 1. Hear my prayer, O Lord,
 give ear to my supplication, in thy faithfulness answer me,
 and in thy righteousness.

4. From his Truth. Psal. 69. 13. O God, in the
 multitude of thy mercy bear me, in the truth of thy salva-
 tion. 2 Sam. 7. 28. And now, O Lord God, thou art
 that God, and thy words be true, and thou
 Psal. 86. 5. hast promised this goodness unto thy servant,
 & 15. therefore now let it please thee, &c.

5. From his Mercies. Psal. 6. 4. O save me for
 thy mercies sake, Psal. 25. 6. Remember, O Lord, thy
 tender mercies, and thy loving kindnesses; for they have
 been ever of old. Isa. 63. 15. Look down from heaven
 and behold from the habitation of thy holiness,
 Dan. 9. 18. and thy glory: where is thy zeal, and thy
 strength, the sounding of thy bowels, and of thy mercies to-
 wards me? Are they restrained?

6. From his Glory. Josh. 7. 9. What wilt thou do
 unto thy great Name? 2 King. 17. 19. Now there-
 fore, O Lord our God, I beseech thee save thou us out
 of

of his hands, that all the kingdoms of the earth may know, that thou art the Lord God, even thou only. Psal. 79. 10. Wherefore shall the Heathen say, where is their God? Jer. 14. 21. Do not abhor us, for thy Name sake; do not disgrace the throne of thy glory.

Verse 9.

Psal. 109. 21.

7. From his Covenant and Promise. Neh. 9. 8. 1 Kings 8. 25, 26. O Lord God of Israel, keep with thy Servant David my Father, that thou promisedst him, &c. And now, O God of Israel, let thy word, I pray thee, be verified which thou spakest unto him, &c. Psal. 74. 20. O deliver not the soul of thy turtle unto the multitude of the wicked, forget not the congregation of the poor for ever. Have respect unto the covenant, &c. Jer. 14. 21. Remember, break not thy Covenant with us.

Neh. 9. 8.

Nu. 23. 19.

8. From his Command of calling upon him, and appointing this Ordinance as the means of our help and supply in any condition. Psal. 27. 8. Thou saidst, seek ye my face; my heart answered, Thy face Lord, will I seek, Psal. 50. 15. Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me. Psal. 86. 5. For thou Lord art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee.

Psal. 31. 17.

2. The second sort of Arguments, from our selves, are derivable from some of these heads.

1. From our Relation to him as being his people, servants, children. Psal. 74. 1, 2. Why doth thine anger smoke against the sheep of thy pasture? Remember the Congregation which thou hast purchased of old, the rod of thine inheritance, which thou hast redeemed, this Mount Zion wherein thou hast dwelt. Psal. 116. 16. O Lord, truly I am thy servant, I am thy servant, and the Son of thy handmaid, thou hast loosed my bands. Psal. 143. 12. Of thy mercy cut off mine enemies, and destroy all them

Exod. 9. 29.

Psal. 86. 19.

that afflict my soul, for I am thy servant. Isa. 63. 16. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer. Isa. 64. 8. But now, O Lord, thou art our Father, we are the clay, and thou our Potter; we are all the work of thine hand. Be not wroth very sore, O Lord, neither remember iniquity for ever. Behold, see, we beseech thee, we are all thy people. Jer. 14, 8, 9. O! the hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man, that turneth aside to tarry for a night? Why shouldst thou be as a man astonished, as a mighty man that cannot save? yet thou, O Lord, art in the midst of us, and we are called by thy Name; leave us not.

Psal. 5. 12. 2. From our own Sincerity. Psal. 40. 25. 21. 16. Let all those that seek thee, rejoyce and 86. 2. be glad in thee; let such as love thy salvation, 44. 18. say continually, The Lord be magnified. Psal. 119. 38. Stablish thy word unto thy servant, who is devoted to thy fear. Verse 94. I am thine, save me, for I have sought thy precepts. V. 159. Consider how I love thy precepts; quicken me, O Lord, according to thy loving kindness. Isa. 38. 3. Remember now, O Lord, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight.

3. From our present Dependance upon
2 Chron. 14. him. Psal. 7. 1. O Lord my God, in thee.
11. do I put my trust, save me from all them
Psal. 31. 3. that persecute me. Psal. 25. 2. O my God,
86. 2. I trust in thee, let me not be ashamed.
71. 5. Verse 20 Keep my soul, and deliver me;
let me not be ashamed, for I put my trust in thee. Psal.
57. 1. Be merciful unto me, O God, be merciful unto
me; for my soul trusteth in thee; yea, in the shadow
of thy wings will I make my refuge, until these calamities be overpast.

4. From

4. From the Greatness of our Need and Sufferings. *Psal.* 25. 19. Consider mine enemies, for they are many, and they hate me with a cruel hatred. *Psal.* 60. 1, 2, 3. O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thy self to us again! Thou hast made the earth to tremble, thou hast broken it, thou hast shewed thy people hard things, thou hast made us to drink the wine of Astonishment. *Psal.* 79. 8. Let thy tender mercies speedily prevent us; for we are brought very low. *Psal.* 142. 6. Attend unto my cry, for I am brought very low; deliver me from my persecutors, for they are stronger than I.

Ver. 17. 18.
Psal. 6. 2, 3.
& 7. 6.

Psal. 80. 1, 2.
Psal. 86. 1, 14.
123. 3, 4.
Isa. 64. 10.
12;

5. From the Benefit of his hearing and granting our requests. *Psal.* 80. 18. So will not we go back from thee; quicken us, and we will call upon thy Name. *Psal.* 102. 15. So the heathen shall fear the Name of the Lord, and all the Kings of the Earth thy Glory. *Verf.* 18. This shall be written for the generations to come, and the people which shall be created, shall praise the Lord. *Psal.* 106. 47. Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy Name, and to triumph in thy praise.

Psal. 9. 14.
35. 18, 28.
43. 4. & 61. 8.
79. 13.

6. From our Experience and former Examples. *Judg.* 15. 18. Thou hast given this great deliverance into the hand of thy servant, and now shall I die for thirst, and fall into the hand of the uncircumcised? *Psal.* 22. 4, 5. Our Fathers trusted in thee, and thou didst deliver them. They cried unto thee, and were delivered; they trusted in thee, and were not confounded. *Psal.* 27. 9. Thou hast been my help, leave me not, neither forsake me, O God of my salvation.

Pf. 71. 5, 6:
Pf. 80. 8, 9:
143. 5.
Isa. 51. 9, 10:

To these may be added, in the Business of *Imprecation*, another Topick, from the *Insolence* and *Impiety* of God's Enemies. *Exod. 32. 12. Wherefore should the Egyptians say, for mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth?* *Psal. 140. 8. Grant not, O Lord, the desires of the wicked, further not his wicked devices, lest they exalt themselves.*

From some of these Heads a Man may fetch Arguments to quicken and confirm his Faith, to perswade the Possibility of obtaining Help by this Duty. And that is another good Means of engaging the Affections upon this Service.

Sometimes indeed, the Spirit of God may raise in a Man such vigorous enlargements of heart, that he shall not need any distinct application of his thoughts to these rules; but at other times, when he is more heavy and indisposed, then ought he to be the more careful in using these means; when the wind does not blow to help us by the *sails*, we must ply the *oars* so much the harder.

But now, if notwithstanding all our Endeavours in this Kind, we do still find in our selves a Barrenness, Distraction and Averseness from this Service, (as that may be frequently our Condition) in this Case there are these two Remedies to be considered.

1. Bewail and pray against that Indisposition in particular; and though you can say nothing else, yet say this, O Lord, as this Coldness and Deadness of Heart is my *Fault*, so I desire to repent of it, and to be humble for it; but as it is thy *Will* and *Casting*, most justly inflicted for my former Negligence and Formality, so I desire to submit unto it, thy Will be done; but yet I will not cease to beg Pardon for it, and Power against it.

A Man does not then only pray well, when his devotions are accompanied with some especial comforts and enlargements, but then also when he is sensible of much coldness and indisposition. The right performance of this duty does not so much consist in the acts of the sensitive appetite, as in the regulating of the will. As God takes the will for the deed in sinful actions, so much more in good duties, as being more ready to reward than to punish.

What you want in the *degrees* of your duty, be careful to make up in your humility; and this will be the most proper improvement of all our failings, when we can *strengthen* our selves by our very *infirmities*. *O Neminem à Deo derelectum quando etiam vilitas ipsum seminarium est sublimitatis*, (saith one of the Ancients.)

Wesselus Groningensis, de Orat. c. 3.

That Man has no great reason to complain of desertion, who can by them take advantage to improve his graces, and raise himself by his very falls. Our most enlarged devotions are nothing worth without this fruit of humble and upright conversations; and with this consequent, our coldest, most restrained Prayers, may be looked upon as successful.

Thus much for the first sort of rules that concern the stirring up of our *Affections*.

C H A P. V.

Other Rules to furnish the Judgment, in respect of Matter, Method, Expression.

THE second kind of *Rules* for the attaining of this Gift, are such as concern the finishing the *Judgment*, both in respect

of { *Matter.*
Method.
Expression.

Answerable to these three defects that men usually complain of, namely,

1. Driness or emptiness for want of *Matter*.
2. Confused, tumultuary repetitions or digressions for want of *Order*.
3. Crude, unseemly, improper phrase, for want of fitting *Expression*.

Whereas on the contrary, each of these may be remedied, if a Man be furnished with,

1. A treasury of *Matter*. This will help us in the enlarging of our affections, preventing empty and needless repetitions, making the mouth to speak from the abundance of the heart.
2. A fitting *Method* will teach us how to guide and regulate our thoughts, that they may be delivered in their true place and order, without unseemly huddling, or impertinent digressions.
3. An expertness in proper *Phrase* and *Expression* will enable a Man so to deliver his thoughts, as that they shall make reflection back upon his own heart, and have more powerful efficacy upon others.

Now for the fitting of the *judgment* in these respects, there are these directions to be observed.

1. For the supply of *matter*; a Man should be careful to keep by him some register of the most remarkable passages of his life, both in respect of God's dealing with him, and his carriage towards God; having several Catalogues, or Common-place-heads, unto which the emergencies of these divers natures may be distinctly reduced. This I conceive to be the meaning of those places that speak of *watching unto prayer and thanksgiving*; which do not only signify a diligence in respect of the *act* or *exercise* of this du-

Eph. 6. 18.

Col. 4. 2.

1 Pet. 4. 7.

ty, but likewise a care of improving in the habit or gift of it: A vigilancy in observing and gathering up fit matter for our Confessions, Petitions, Thanksgivings, according as our daily occasions, and the several conditions of our lives may require: Mark your *sins* and *defects*, your *sufferings* and *wants*, your *mercies* and *enjoyments*; make a distinct register of them, that you may have them in readiness upon any special occasion.

'Tis usual for younger Students, to be very careful in gathering of Common-place-books, for other matters (of which notwithstanding, when they come to riper judgments, they will find but very little use.) But now of how much greater advantage would it be, if they were but diligent to collect under proper references, any such particular matter, or expressions in Prayer, wherewith at any time they find themselves to be more especially affected?

It would very much conduce to the promoting of this Gift, if men would first propose to themselves some brief *Systeme* or Logical frame (as suppose this that follows, or the like) containing distinctly the chief parts to be insisted upon in Prayer. And then use each of these, as a several head or reference by way of Common-place, to which they might reduce any more pertinent observable passage, which they

shall either hear or read. This course industriously observed, might probably in a short space raise a Man to a great ability in this kind, and would be a good means to preserve the memory of such passages, as we have at any time experimented to be more especially quickning, and efficacious upon our own hearts, which otherwise we are so apt to forget.

If any shall object, that this course will require much study and care; 'tis considerable, that no eminent gift in any kind is attained without proportionable diligence. He that would be expert in any other common ability, whether pleading, disputing, &c. must apply himself to those Arts and Exercises whereby they are to be learnt; and therefore much less should a man grudge his Pains in such a weighty business, of more than ordinary consequence.

Men that would be thought *wary* and thriving in the world, are thus observant of their temporal Estates, keeping Books of Accompt for their *Revenues* and *Expences*. And why should not those who would be thought truly *religious*, be as watchful and observant of their spiritual conditions?

2. For *Method*, though there may be several kinds of it, yet that is to be esteemed the best, wherein these Rules are most closely observed: Namely, 1. That it be comprehensive, and take in all the Parts. 2. That *Generals* be mentioned first, and *Particulars* after. 3. That things of the same kind and nature be put together; and this should be observed in all the parts of Prayer.

Now the parts of Prayer may be generally distinguished into these two kinds.

1. Lets

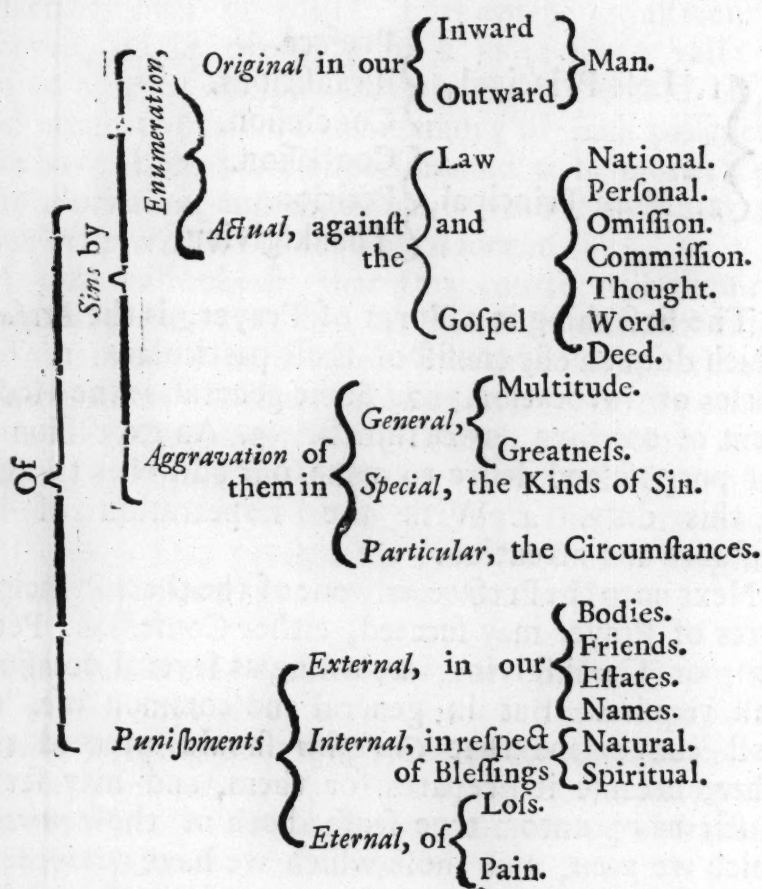
- | | | |
|-----------|--------------------|---------------|
| { | 1. Less Principal, | Preface. |
| | | Transitions. |
| | 2. More Principal, | Conclusion. |
| | | Confession. |
| Petition. | | |
| | | Thanksgiving. |

The first thing in a Form of Prayer, is the *Preface*, which does chiefly consist of these particulars. 1. The Titles of Invocation. 2. Some general acknowledgment of our own unworthiness. 3. An expression of our purpose and desire to make our addresses to God in this duty. 4. With the impetration of his assistance and attention.

Next unto the Preface, any one of the three Principal Parts of Prayer may succeed, either Confession, Petition, or Thanksgiving, according as several occasions shall require. But in general and common use, 'tis most convenient that *Confession* should preceed the other, because it prepares for them, and may serve to stir us up unto a true sense, both of those *mercies* which we *want*, and those which we have *received*.

Confession, according to its proper latitude and extent, doth imply in it an acknowledgment both

Of



Next to *Confession*, *Contrition* may succeed ; but for the better connexion of these two, 'tis requisite that they be joyned together by some fitting *Transfition*. The most natural and genuine matter for which, may refer to some one of these heads : Either, 1. A *Profession* of our shame and sorrow, in the consideration of our many sins, and the Punishment due unto them. 2. An *Expression* of our desire to renounce our own righteousness, to fly utterly out of our selves. 3. A *Promise* of greater care and strictness in our ways for the future. 4. A brief *Application* unto our selves; of such mercies and promises as do belong unto those that believe and repent.

For the chief heads of *Petition*, we are directed in the *Lords Prayer*, that being given us as a Summary, or brief Model, wherein are contained the most principal and necessary materials of all our desires.

That which is accounted the first Petition, *Hallowed be thy Name*, doth more especially concern the chief end of all our desires, namely, the glory of God, and is there set down to teach us what we are principally to intend and aim at in all those Prayers that we make, either for our selves or others.

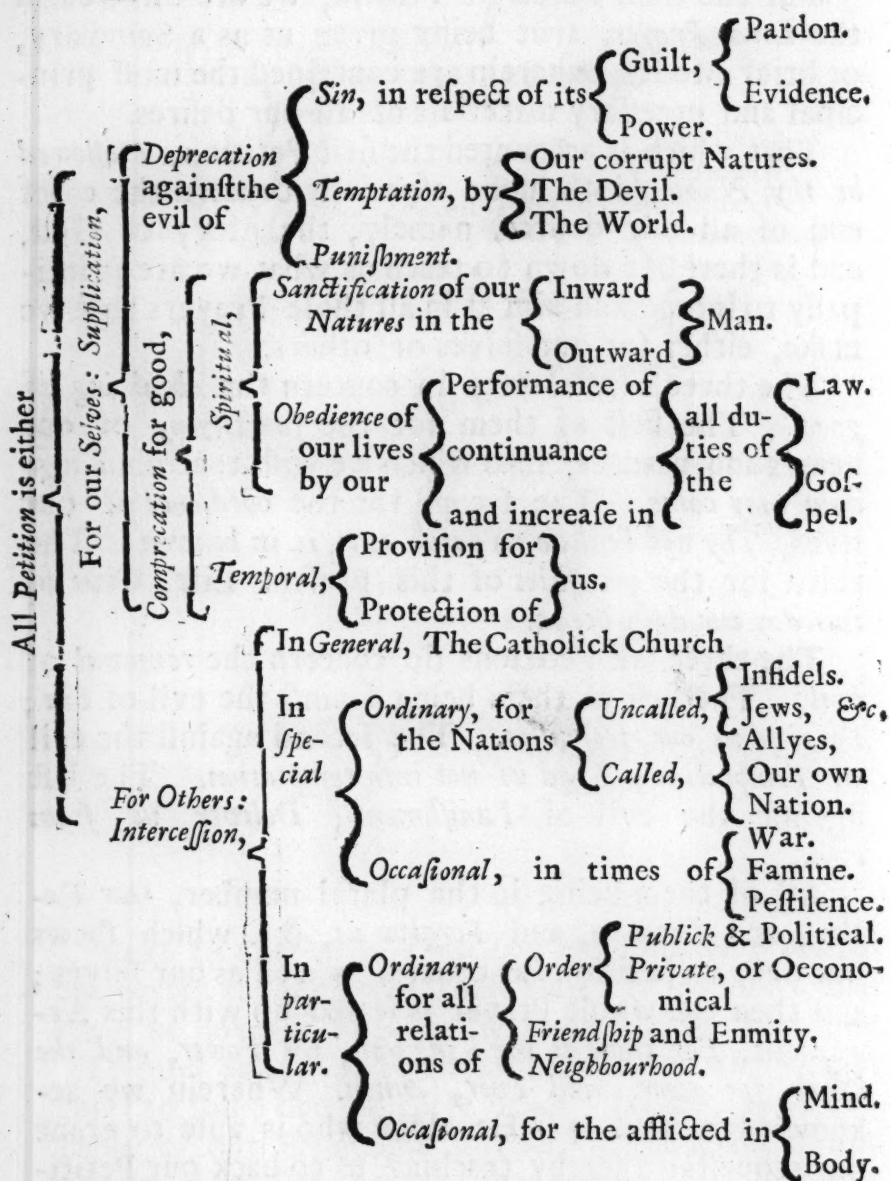
The three next clauses do concern the *obtaining of good*. The first of them for the *sanctifying* of our hearts and natures, into which we wish that his *Kingdom may come*. The second for the *obedience* of our lives, *Thy will be done on earth as it is in heaven*. The third for the *necessities* of this present Life, *Give us this day our daily bread*.

The three last Petitions do concern the *removal of evil*. The first of them being against the evil of *Sin*; *Forgive us our trespasses*. The second against the evil of *Temptation*; *Lead us not into temptation*. The last against the evil of *Punishment*; *Deliver us from evil*.

All of them being in the plural number, *Our Father*, and *Give us*, and *Forgive us*, &c. which shews our duty to petition for others, as well as our selves; and then the whole Prayer is sealed up with this Argument, *For thine is the Kingdom, the Power, and the Glory, for ever, and ever, Amen*. Wherein we acknowledge, that it is He alone who is able to grant our requests; thereby teaching us to back our Petitions with such arguments as may serve to strengthen our belief concerning the success of them.

So that, according to this pattern, the chief materials of our desires (the order only being made more suitable to the precedent method observed in our *Confession*) may be thus analysed.

All

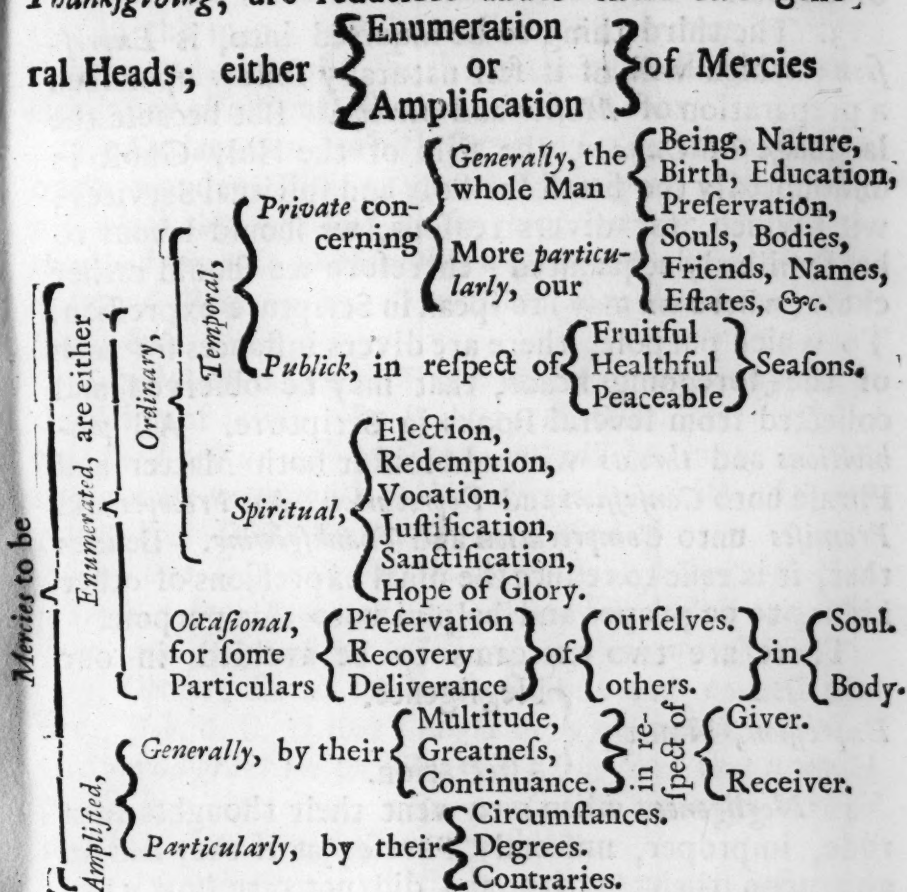


This part should be connected to the next, by some such *Transition* as may fitly serve to seal up the one, and begin the other; which may be taken either.

1. From our confidence of obtaining the things we desire, by our experience of those former mercies we

we have already enjoyed. 2. From the danger of ingratitude, in hindring the success of our Petitions.

The chief materials to be insisted upon in our *Thanksgiving*, are reducible under these two general Heads; either



The *Conclusion* should consist of some such *Doxologies* as may help to strengthen our Faith, and leave some impression upon our affections. This may serve for a *Scheme of Method*, comprehending all the *chief parts*, according to a fitting order, for the regulating our thoughts in this duty.

If there be any that should deny the use of *Method*, and the like helps, as being human inventions, such Persons will not deserve an answer; they may as well
account

account the rules of reasoning and dispute to be unlawful, reducing all to their own Enthusiasms; and so are not capable of being dealt with in any way of debate.

3. The third thing to be inquired into, is *Expression*; which will of it self naturally follow upon such a preparation of *Matter* and *Method*. But because the language of *Canaan*, the stile of the Holy Ghost is undoubtedly the fittest for holy and spiritual Services; with which, for divers reasons, we should labour to be familiarly acquainted; therefore we should rather chuse (where we may) to speak in Scripture-expression. To which purpose, there are divers instances for each of the foregoing heads, that may be observed and collected from several Books in Scripture. All *prohibitions* and *threats* will administer both *Matter* and *Phrase* unto *Confession* and *Deprecation*. All *Precepts* and *Promises* unto *Comprecation* and *Thanksgiving*. Besides that, it is easie to reduce the usual expressions of other kinds, to be proper and helpful unto this purpose.

There are two extreams to be avoided in our

Expression, Namely, { *Negligence*.
 { *Affectation*.

1. *Negligence*, when men vent their thoughts in a rude, improper, unseemly *Phrase*; as if they had no awe upon their Spirits, and did not care how they spake.

2. *Affectation*, either of too much neatness and elegance, or else of a mystical kind of *Phrase*, not to be found either in Scripture, or any sober Writer, (though much in fashion amongst some men in these times) which, it may be, sounds well to vulgar ears; but being reduced into plain English, will appear to be wholly empty, and to signifie nothing, or else to be full of vain repetitions.

Each

Each of these extreams will be apt to nauseate an intelligent hearer, and is very unsuitable to the solemnity of this duty.

There are some Rhetorical Ornaments and Varieties in the manner of Expression, which may be very proper and powerful, both for the expressing and exciting our affections, such as are these four :

1. *Exclamation* ; which serve to set forth an affectionate wonder, Psal. 31. 19. *O how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the sons of men ?* Rom. 7. 24. *O wretched man that I am ! who shall,* &c.

Expostulations ; which are fit to express any deep dejection of mind. So Psal. 77. 8. *Will the Lord cast us off for ever ? and will he be no more intreated ? Is his mercy clean gone ?* &c. Psal. 80. 4. *O Lord God of Hosts, how long wilt thou be angry against thy people that prayest ?* &c. Psal. 44. 24. *Wherefore hidest thou thy face, and forgettest our affliction, and our oppression ?*

3. *Option* ; fit to set forth serious and earnest desires, Job. 6. 8. *O that I might have my request, and that God would grant me the thing that I long for ! that it would please him,* &c. Psal. 119. 5. *O that my ways were so directed, that I might keep thy statutes.*

4. *Ingemination* ; which argues eager and inflamed affections, Psal. 94. 1, 2. *O Lord God, to whom vengeance belongeth, O God, to whom vengeance longeth, shew thy self ; lift up thy self, thou Judge of the earth,* &c. Dan. 9. 19. *O Lord hear ; O Lord forgive ; O Lord bearken and do ; defer not for thine own sake, O my God.*

He that will seriously endeavour and accustom himself to deliver his thoughts in a proper, full, significant expression, and to be well acquainted with those many examples which the Scripture doth afford to this purpose, such a one may by practice and experience

rience arrive to a good ability and readiness in this kind.

CHAP. VI.

Concerning the most proper Materials for the Preface.

HAVING in the former Chapter laid down some directions in reference to the *Order* and *Disposition of parts* to be observed in this duty: I come in the next place to treat concerning the *Amplification* of these several Parts; and to shew how the Scripture will afford various matter for the enlargement of each of them. So that any one, who will be but careful to collect any other apposite matter, or observation that he shall meet with, and amongst these to refer it under its proper head, such a one may quickly be furnished with a very copious Treasury to this purpose.

The first thing to be thought of in composing a form of Prayer, is the *Preface*. The most necessary and chief materials for a *Preface*, were formerly specified to be four.

I. The Titles of Invocation, or the Stile of Salutation, wherein we bespeak the Person whom we pray unto; who should be expressed by such divine compellations, as may excite in our hearts either some or all of those affections that are more especially required in this duty.

These Compellations may consist either of, 1. God's Names or Titles. 2. His Attributes or Properties. 3. His Promises or Threats. 4. His Works or ways: By all of which he hath been pleased after a more special manner to declare and make himself known.

In

In the choice of these, we should select such as may be most suitable unto that frame and temper of mind required in that kind or part of Prayer, which we have occasion to insist more largely upon.

As the matter of fire is, so it burneth, Eccl. 28. 10. (saith the Son of *Syrach*); so from the divers meditations of God, will arise divers affections towards him.

1. The consideration of his infinite Power, Wisdom, Holiness, Justice, Omnipresence, Majesty, &c. is apt to produce in us, Reverence, Shame, Fear, Sorrow, and the other affections of this nature, which are most suitable to the business of *Confession*.

2. The thought of his Mercy, Truth, Patience, is fit to excite Faith and Hope, and consequently is proper for the duty of *Petition*.

3. The meditation of his Bounty and Goodness, will provoke Love and Gratitude, and is therefore fit to prepare us for *Thanksgiving*.

Accordingly as our thoughts are severally fixed upon any of these, so may our affections be disposed and qualified in our Prayers unto him. To this purpose 'tis convenient that we take special notice of those Divine Titles and Attributes in Scripture, which may be most suitable to such various occasions.

I. Of the first kind are such as these,

The King of Glory.

Psal. 24. 7, 10.

The Lord, the Lord of Hosts, the mighty One of Israel.

Isaiah 1. 24.

The King of Kings, and Lord of Lords.

Rev. 10. 16.

Who is glorious in holiness, fearful in praises, doing wonders.

Ex. 15. 11.

The God of the spirits of all flesh.

Numb. 16. 21.

Who is a consuming fire, even a jealous God.

Deut. 4. 24.

The God of Gods, and Lord of Lords,

Deut. 10. 17.

D

a great

a great God, mighty and terrible, which regardeth not persons, neither taketh rewards.

Deut. 32. 4. *Whose works are perfect, and his ways judgment; a God of truth, and without iniquity, just and right.*

1 Sam. 4. 4. *The Lord of Hosts, who dwelleth between the Cherubims; whom the Heaven of Heavens cannot contain.*

2 King. 19. 15. *O Lord God of Israel, which dwelleth between the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the Earth, thou hast made Heaven and Earth.*

2 Chr. 20. 6. *Who ruleth over all the Kingdoms of the Earth; in whose hands there is power and might, so that none is able to withstand him.*

2 Chr. 23. 19. *Before whom no unclean thing should enter.*

1 Chr. 28. 9. *Who searchest all hearts, and understandest all the imaginations of the thoughts.*

1 Chr. 29. 11. *The Lord God of Israel, to whom belongeth greatness, and power, and glory, and victory, and majesty; for all that is in the Heaven and in the Earth, is thine; thine is the Kingdom, O Lord, and thou art exalted as head above all.*

Verse 12. *Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand is to make great, and give strength unto all.*

1 Chr. 16. 27. *Glory and honour are in his presence, strength and gladness are in his place.*

Nehe. 9. 5. *Whose glorious Name is exalted above all blessing and praise.*

Verse. 6. *Thou, even thou, art Lord alone; thou hast made Heaven, the Heaven of heavens, with all their Hosts; the Earth, and all things that are therein; the Seas, and all that is therein, and thou preservest them all, and the Host of Heaven worshippeth thee.*

The great, and mighty, and terrible God, Neh. 9. 32.
who keepeth Covenant and Mercy.

Who chargeth his Angels with folly. Job 4. 18.

Who doth great things, and unsearchable, Job 5. 9.
marvellous things without number.

Who giveth rain upon the Earth, and Verse 10.
sendeth waters upon the fields.

To set up on high, those that be low, that 11,
those which mourn, may be exalted to safety.

Who disappointeth the devices of the craft- 12,
ty; so that their hands cannot perform their
enterprize.

Who taketh the wise in their own crafti- 13,
ness, and the counsel of the froward is car-
ried headlong.

So that they meet with darkness in the 14.
day-time, and grope in the noon day, as in
the night.

But he saveth the poor from the sword, 15.
and from their mouth, and from the hand
of the mighty.

He is wise in heart, and mighty in Job 9. 4.
strength; who hath hardened himself against
him, and hath prospered?

Which removeth the mountains, and they Verse 5.
know not; which overturneth them in his
anger.

Which shaketh the Earth out of her place, 6,
and the pillars thereof tremble.

Which commandeth the Sun, and it 7,
riseth not, and sealeth up the stars.

Which alone spreadeth out the Heavens, and Verse 8.
stretches upon the waves of the sea, &c.

Who putteth no trust in his Saints, yea, Job 15. 15.
the Heavens are not clean in his sight.

Before whom Hell is naked, and de- Job 26. 6.
struction hath no covering.

Job 26. 7.

Who stretcheth out the North over the empty place, and hangeth the earth upon nothing.

8,

Who bindeth up the waters in his thick clouds, and the cloud is not rent under them.

9,

Who boldeth back the face of his Throne, and spreaderh his Cloud upon it.

10,

Who hath compassed the waters with bounds, until day and night come to an end.

11,

The pillars of heaven tremble, and are astonished at his reproof.

12,

Who divideth the sea by his power; and by his understanding he smiteth through the proud.

13,

Who by his spirit hath garnished the heavens, and his hand hath formed the crooked serpent.

Job 37. 16.

Who is perfect in knowledge.

Verse 22.

With whom is terrible majesty.

23.

We cannot find him out; he is excellent in Power, and in Judgment, and in plenty of Justice. He respecteth not any that are wise of heart.

Psal. 8. 1.

Whose Name is excellent in all the earth; who hath set his glory above the heavens.

Psal. 33. 6.

By whose word the heavens were made, and all the host of them by the breath of his mouth.

7.

Who gathereth the waters of the sea together as an heap, and layeth up the deep in store-houses.

8.

That all the earth might fear him, and all the inhabitants of the world stand in awe of him.

10.

Who bringeth the counsel of the people to nought, and maketh the devices of the people to be of none effect.

Who

Whose own counsel standeth for ever, and the thoughts of his heart to all generations. Pſal. 33. 11.

Who looks down from heaven, and beholds all the sons of Men. 13,

From the place of his habitation he looks upon all the inhabitants of the earth. 14,

Fashioning their hearts alike, and considering all their works. 15.

Who is the Lord most high and terrible, a great King over all the earth. Pſal. 47. 2.

Who is exalted above the heavens, and his glory, above all the earth. Pſal. 57. 5.

Who by his strength setteth fast the mountains, being girded with power. Pſal. 65. 6.

Who stilleth the noise of the seas, the noise of their waves, and the tumult of the people. Verſe. 7.

Who is terrible in his doings towards the children of men. Pſal. 66. 5.

Who ruleth by his power for ever, and his eyes behold the Nations. Verſe 7.

Who rideth upon the Heaven of Heavens, which were of old. Pſal. 68. 33.

Who ſhall judge the people with righteouſneſs, and the poor with judgment. Pſal. 72. 2.

All Kings ſhall bow down before him, and all Nations ſhall do him ſervice. Verſe 11.

Whoſe Name ſhall endure for ever, and be continued as long as the ſun; and men ſhall be bleſſed in him, and all Nations ſhall call him bleſſed. 17,

Who only doth wondrous things. 18.

Whoſe Name alone is Jehovah, who is the moſt high over all the earth. Pſal. 83. 18.

Who in the heaven can be compared unto the Lord? Who among the ſons of the mighty can be likened unto the Lord? Pſal. 89. 6.

- Pfal. 89. 7. Who is greatly to be feared in the assembly of his Saints, and to be had in reverence of all those that are about him.
- 8, O Lord God of Hosts, who is a strong God like unto thee? or to thy faithfulness round about thee?
- 9, Thou rulest the raging of the Sea, when the waves thereof arise, thou stillest them.
- 10, Thou scatterest thine enemies with thy strong arm?
- 11, The Heavens are thine, the Earth also is thine: as for the World, and the fulness thereof, thou hast founded them.
- 13, Thou hast a mighty arm, strong is thine hand, and high is thy right hand.
- 14, Justice and Judgment are the habitation of thy Throne, Mercy and Truth shall go before thy face.
- Pfal. 95. 3. Who is a great God, and a great King, above all Gods.
- Verse 4, In whose bands are the deep places of the Earth; the strength of the hills is his also.
- 5, The sea is his, and he made it; his hands formed the dry Land.
- Pfal. 96. 6. Before whom are Honour and Majesty; and in whose Sanctuary are strength and beauty.
- Pfal. 99. 2. Who is great in Zion, and high above all people.
- Verse 3, Whose Name is great and terrible, for it is holy.
- 4, Who loveth Judgment, and doth establish Equity; executing Judgment and Righteousness in Jacob.
- Pfal. 103. 19. Who hath prepared his throne in the heavens, and his kingdom ruleth over all.

O Lord,

O Lord my God, thou art very great, thou art clothed with Honour and Majesty. Psal. 104. 1.

Who coverest thy self with light as with a garment, who stretchest out the heavens like a curtain. Verse 2.

Who layeth the beams of his chambers in the waters, and maketh the clouds his chariots, and walketh upon the wings of the wind. 3,

Who maketh his Angels Spirits, his Ministers a Flaming Fire. 4,

Who laid the foundations of the earth, that it should not be removed for ever. 5,

Who hath set a bound to the waters of the Sea, that they might not pass over; that they turn not again to cover the earth. 9,

Who sendeth the springs into the valleys, which run among the hills. 10,

To give drink unto every beast of the field; the wild asses quench their thirst. 11,

Who watereth the hills from his chambers: the earth is satisfied with the fruit of his works. 13,

Who causeth grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth. 14,

By whose appointment the Moon hath her seasons, and the Sun knoweth his going down. 19,

O Lord, how manifold are thy works? in wisdom hast thou made them all; the earth is full of thy riches. 24,

Holy and reverend is his Name. Psal. 111. 9.

Who is high above all Nations; and his glory is above the Heavens. Psal. 113 14.

Who humbleth himself to behold the things that are in Heaven. Verse 6.

- Pfal. 139. 2. *Who knows our down-sitting, and our up-rising ; and understandeth our thoughts afar off.*
- Verse 3. *Who compasseth our paths, and our lying down, and is acquainted with all our ways.*
- Pfal. 145. 13. *Whose Kingdom is an everlasting Kingdom, and his dominion endureth throughout all generations.*
- Verse 17. *Who is righteous in all his ways, and holy in all his works.*
- Pfal. 146. 6. *Who made Heaven and Earth, the Sea,*
 Act. 4. 24. *and all that therein is, who keepeth truth for ever.*
7. *Who executeth judgment for the oppressed, and giveth food for the hungry.*
- Proverbs 21. *Against whom there is no wisdom, nor*
 30, 31. *understanding, nor counsel ; from whom alone safety must come.*
- Eccl. 12. 14. *Who will bring every work unto judgment, with every secret thing, whether it be good or evil.*
- Isa. 2. 17. *Before whom the loftiness of man shall be bowed down, and the haughtiness of men shall be made low.*
- Verse 19. *And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his Majesty, when he riseth to shake terribly the earth.*
- Isaiah 6. 2. *Before whom the seraphims do cover their faces.*
- Isa. 28. 29. *Who is wonderful in counsel, and excellent in working.*
- Isa. 40. 12. *Who hath measured the waters in the bollew of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.*

Before

Before whom the Nations are as a drop of a bucket, and are counted as the small dust of the balance; who taketh up the Isles as a very little thing. Isa. 40. 15.

All Nations before him are as nothing, and they are counted to him less than nothing and vanity. Verse 17.

Who sitteth upon the Circle of the earth, and the inhabitants thereof are as Grasshoppers. That stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. 22.

Who bringeth Princes to nothing, and maketh the Judges of the earth as vanity. 23.

Who can make the worm Jacob to thresh the mountains, and beat them small, and make the hills as chaff. Isa. 41. 14. 15.

Who created the heavens, and stretched them out; who spreadeth forth the earth, and that which cometh of it; who giveth breath to the people upon it, and spirit to them that walk therein. Isa. 42. 5.

Who formed us from the womb, who maketh all things, who stretcheth forth the heavens alone, and spreadeth abroad the earth by himself. Isa. 44. 24.

That frustrateth the tokens of lyars, and maketh diviners mad; that turneth wise men backwards, and maketh their knowledge foolish. Verse 25.

That confirmeth the word of his servants, and performeth the counsel of his messengers. 26.

Who can declare the end from the beginning; and from ancient times the things that are not yet done; whose counsel shall stand, and he will do all his pleasure. Isa. 46. 10.

Who is the first and the last; whose hand hath laid the foundations of the earth, and his right hand hath spanned the Heavens. Isa. 48. 12.

At

- Isa. 50. 2. At whose rebuke the sea is dried up, and the rivers become a wilderness, their fish stinketh because there is no water, and die for thirst.
- Verse 2. Who cloatheth the heavens with blackness, and maketh sackcloth their covering.
- Isa. 57. 15. Who is the high and lofty One, inhabiting eternity, whose Name is holy, who dwelleth in the high and holy place.
- Isa. 66. 1. Who hath the Heavens for his Throne, and the earth for his foot-stool.
- Jer. 10. 10. The only true and living God, the everlasting King, at whose wrath the earth doth tremble, and the Nations are not able to abide his indignation.
- Verse 12. Who made the earth by his power, and hath established the world by his wisdom, and stretched out the heavens by his discretion.
- Jer. 11. 20. The Lord of Hosts that judgeth righteously, that trieth the reins and the heart.
- Jer. 17. 10. Who giveth to every Man according to his ways, and according to the fruit of his doings.
- Jer. 23. 24. From whom no man can hide himself, that he shall not see him: who fills heaven and earth.
- Jer. 31. 35. Who giveth the Sun for a light by day, and the Ordinances of the Moon and of the Stars for a light by night; who divideth the Sea when the waves thereof roar; the Lord of Hosts is his Name.
- Jer. 32. 17. Thou hast made the heaven and the earth by thy great power, and stretched-out arm, and there is nothing too hard for thee.
- Verse 18. Thou shewest loving-kindness unto thousands, and recompencest the iniquities of the fathers into the bosom of their children after them; The great, the mighty God, the Lord of Hosts is his Name.

*Great in counsel, and mighty in work, Jer. 32. 19.
for thine eyes are open upon all the ways of
the sons of men, to give to every one according to his work,
and according to the fruit of his doings.*

*Who made the earth by his power, and Jer. 51. 15.
established the world by his wisdom, and hath
stretched out the heavens by his understanding.*

*In whose hands our breath is, and whose Dan. 5. 23.
are all our ways.*

*Whom there are thousand thousands that Dan. 7. 10.
minister unto, and ten thousand times ten
thousands stand before him.*

*The Lord God of Hosts, who formed the Am. 4. 13.
mountains, and created the wind, and de-
clared unto man what is his thought; that maketh the
morning darkness, and treadeth upon the high places of
the earth.*

*When he toucheth the land, it shall melt, Am. 9. 5.
and all that dwell therein shall mourn.*

*Who buildeth his store-house in the heavens, Verse 6.
and hath founded his troupe in the earth;
that calleth for the waters of the sea, and poureth them out
upon the face of the earth.*

*Who is of purer eyes than to behold evil, Hab. 1. 13.
and cannot look upon iniquity.*

*Who quickneth the dead, and calleth those Rom. 4. 17.
things that be not, as though they were.*

*Whose judgments are unsearchable, and Rom. 11. 33.
his ways past finding out.*

Who is over all, God blessed for ever. Rom. 9. 5.

*Who will bring to light the hidden things I Cor. 4. 5.
of darkness, and will make manifest the coun-
sels of the heart.*

*Who doth every thing, according to the Eph. 1. 11.
counsel of his own will.*

Who

- Eph. 3. 20. *Who is able to do exceeding abundantly above all that we can ask or think.*
- Col. 1. 16. *By whom all things were created, that are in heaven and earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers.*
- 1 Tim. 1. 17. *Who is the King eternal, immortal, invisible, the only wise God.*
- Ch. 6. 15. *The blessed and only potentate, the King of Kings, and Lord of Lords.*
- Verse 16. *Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, or can see.*
- Heb. 4. 13. *In whose sight there is no creature that is not manifest, but all things are naked and opened unto the eyes of him with whom we have to do.*
- Heb. 13. 8. *Who is yesterday, to day, and the same for ever.*
- Rev. 6. 15. *At whose dreadful appearance the Kings of the earth, and the great men, and the rich men, and the chief Captains, and the mighty men shall be willing to hide themselves in the Dens, and in the Rocks of the Mountains.*
- Verse. 16. *Crying to the Mountains and Rocks, Fall on us, and hide us from the face of him that sits upon the Throne, and from the wrath of the Lamb.*

II. Invocation of the second sort; are such Scripture expressions as these.

- Ex. 34. 6. *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.*
- Verse 7. *Keeping mercy for thousands, forgiving iniquity, and transgression, and sin.*
- Neh 9. 17. *Who is a God ready to pardon, gracious and merciful, slow to anger, and of great kindness.*

Who

Who is a refuge for the oppressed, a refuge in time of trouble. Psal. 9. 9.

Who will never forsake them that seek him. Verse 10.

Whose word is right, and all his works are done in truth. Psal. 33. 4.

Whose eye is upon them that fear him, and upon them that hope in his mercy. Verse 18.

To deliver their souls from death, and to keep them alive in famine. Verse 19.

Who will not suffer them to want, that fear and trust in him. Psal. 34. 8, 9.

Whose eyes are upon the righteous, and his ears are open to their cry. Verse 15.

To bear and deliver them out of all their troubles. 17.

Who is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. 18.

Who will redeem the soul of his servants, and none of them that trust in him shall be desolate. 22.

Whose mercy is in the heavens, and his faithfulness reacheth unto the clouds. Psal. 36. 5.

Whose righteousness is like the great mountains, and whose judgments are a great deep, who preserveth man and beast. Verse 6.

Our refuge and strength; a very present help in trouble. Psal. 46. 1.

The God that heareth prayers, unto whom all flesh should come. Psal. 65. 2.

The confidence of all the ends of the earth, and of them that are a far off upon the Sea. Verse 5.

Who delivereth the needy when he crieth, the poor also, and him that hath no helper. Psal. 72. 12.

Who shall redeem their soul from deceit and violence, and precious shall their blood be in his sight. Verse 14.

Who

- Pfal. 103. 8. *Who is merciful and gracious, slow to anger, and plenteous in mercy.*
- Verse 9. *Who will not always chide, neither will he keep his anger for ever.*
- 10, *Who does not deal with us after our sins, nor reward us according to our iniquities.*
- 13, *Like as a father pitieth his children, so the Lord pitieth them that fear him.*
- 14, *He knows our frame; he remembers that we are but dust.*
- 17, *Whose mercy is from everlasting to everlasting upon them that fear him, and his righteousness unto childrens children.*
18. *To such as keep his Covenant, and to those that remember his Commandments to do them.*
- Pfal. 145. 8. *Who is gracious and full of compassion, slow to anger, and of great mercy.*
- Verse 9. *Who is good to all, and his tender mercies are over all his works.*
- 18, *Who is nigh unto them that call upon him, to all that call upon him in truth.*
19. *He will fulfill the desires of them that fear him; he also will hear their cry, and will help them.*
- Isa. 51. 6. *Though the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; yet his salvation shall be for ever, and his righteousness shall not be abolished.*
- Isa. 66. 2. *Who hath great regard to them that are poor, and of a contrite spirit, and tremble at his word.*
- Jer. 14. 8. *Who is the hope of Israel, and the Saviour thereof in time of trouble.*
- Ezek. 33. 11. *Who hath no pleasure in the death of the wicked, but rather that he should turn from his way and live.*

Who

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage, who retaineth not his anger for ever, because he delighteth in mercy? Mic. 7. 18.

Who will turn again and have compassion upon us, subduing our iniquities, and casting all our sins into the depth of the sea. Verse 19.

Who hath promised, where two or three are gathered together in his Name, to be in the midst of them. Mat. 18. 20.

Who does abound in riches of goodness, and forbearance, and long-suffering, which should lead us to repentance. Rom. 2. 4.

Who is rich unto all that call upon him. Rom. 10. 12.

Who is the Father of mercies, and the God of all comfort. 2 Cor. 1. 3.

The God of our Lord Jesus Christ, the Father of glory. Eph. 1: 17.

The Father of lights, from whom every good and perfect gift doth come, with whom there is no variableness, neither shadow of turning. Jam. 1. 17.

Who is not willing that any should perish, but that all should come to repentance. 2 Pet. 3. 9.

III. Divine Compellations of the third sort may be derived from such Scriptures as these.

Who keepeth Covenant and Mercy for them that love him, and observe his Commandments. Neh. 1. 5.

Who will deliver us in six troubles, yea in seven there shall no evil reach us. Job 5. 19.

Who in famine shall redeem us from death, and in war from the power of the sword. Verse 20.

O thou preserver of men. Job 7. 20.

O Lord our God, how excellent is thy Name in all the world. Psal. 8. 1.

My

Who

- Pfal. 18. 2. *My rock, my fortress, and my deliverer,
my God, my strength, in whom I will trust,
my buckler, the horn of my salvation, and my high tower.*
Verse. 3. *Who is worthy to be praised.*
- Pfal. 19. 14. *My strength, and my redeemer.*
Pfal. 22. 9, 10. *Who tookest me out of the womb, and
hast been my hope, and my God, since I
was upon my mothers breasts.*
- Pfal. 27. 9. *The God of my salvation.*
Pfal. 33. 5. *Who loveth righteousness and judgment,
and the earth is full of his goodness.*
Verse 12. *Blessed is the Nation whose God is the Lord,
and the people whom he hath chosen for his
own inheritance.*
- Verse 20. *Our help, and our shield.*
Pfal. 35. 27. *Who hath pleasure in the prosperity of his
servants.*
Pfal. 35. 7. *How excellent is thy loving-kindness, O
God? therefore shall the sons of men put
their trust under the shadow of thy wings.*
- Verse 8. *They shall be abundantly satisfied with the
fatness of thy house; and thou shalt make
them drink of the river of thy pleasures.*
- Verse 9. *For with thee is the fountain of life; and
in thy light shall we see light.*
- Pfal. 46. 1. *Our refuge and strength; a very present
help in trouble.*
- Pfal. 63. 3. *Whose loving-kindness is better than life.*
Pfal. 65. 8. *Who maketh the out-goings of the morning
and evening to rejoice.*
- Verse 9. *Who visiteth the earth, and watereth it,
and greatly enricheth it with the river of
God.*
- Verse 10. *Who maketh it soft with showers, and
blesseth the springing thereof.*
11, *Who crowneth the year with his goodness,
and his paths drop fatness.*

Who cloatheth the pastures with flocks, and covers the valleys with corn.

Psal. 65. 13.

Who holdeth our soul in life; and suffereth not our feet to be moved.

Psal. 66. 9.

Who shall judge the poor of the people, and save the children of the needy, and shall break in pieces the oppressor.

Psal. 71. 4.

He shall deliver the needy when he crieth; the poor also, and him that hath no helper.

Verse 12.

He shall spare the poor and needy, and shall save the souls of the needy.

13.

He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.

14.

Whom have I in Heaven but thee; and there is none upon earth that I desire besides thee.

Psal. 73. 25.

My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.

Verse 26.

The Shepherd of Israel.

Psal. 80. 1.

Who art the glory of our defence; and in whose favour our horn shall be exalted.

Psal. 89. 17.

For the Lord is our defence, and the holy One of Israel is our King.

Verse 18.

He is my refuge and my fortress, my God, in him will I trust.

Psal. 91. 2.

He shall cover me with his feathers, under his wings will I trust; his truth shall be my shield and buckler.

Verse. 4.

Who forgives all our iniquities, and heals all our diseases.

Psal. 103. 3.

Who redeems our life from destruction, who crowneth us with loving-kindness and tender mercies.

Verse 4.

Who executeth righteousness and judgment for all that are oppressed.

Verse 6.

Psal. 119. 68.

Thou art good, and thou dost good.

Psal. 145. 3.

Who is greatly to be praised, and whose greatness is unsearchable.

Verse 20.

Who preserveth all them that love him.

Isa. 40. 11.

Who shall feed his flock like a Shepherd, and shall gather his Lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young.

Isa. 51. 3.

Who will comfort Sion, and build her waste places, making her wilderness like Eden, and her Desert like the garden of the Lord; so that joy and gladness shall be found therein, thanksgiving and the voice of melody.

Verse 5.

Whose righteousness is near, and his salvation gone forth; whose arms shall judge the people; the Isles shall wait upon him, and in his arm shall they trust.

Verse 22.

That pleadeth the cause of his people.

Jer. 14. 8.

The hope of Israel, the Saviour thereof in the time of trouble.

Jer. 16. 19.

O Lord, my strength, and my fortress, and my refuge in the day of affliction, to whom the Gentiles shall come from the ends of the earth; and shall say, surely our Fathers have inherited lyes, vanity, and things wherein there is no profit.

Hos. 13. 4.

Besides whom there is no Saviour.

Aët. 14. 17.

Who leaveth not himself without a witness unto all the Nations of the world, doing them good, giving them rain from heaven, and fruitful seasons, filling their hearts with food and gladness.

Aët. 17. 28.

In whom we live, move, and have our being.

Eph. 1. 3.

Who hath blessed us with all spiritual blessings in heavenly places in Christ.

Who

Who is rich in mercy.

Ephes. 2. 4.

The Father of our Lord Jesus Christ, of whom the whole Family in Heaven and Earth is named.

Eph. 3. 14.

Our Father who hath loved us, and hath given us everlasting consolation, and good hope through grace.

2 Thef. 2. 16.

Who is the Saviour of those that believe.

1 Tim. 4. 10.

The living God, who giveth us richly all things to enjoy.

1 Tim. 6. 17.

The God of Peace, who brought again from the dead, the Lord Jesus Christ, that great shepherd of his sheep, through the blood of the everlasting Covenant.

Heb. 13. 20.

The God of all grace, who hath called us into his eternal glory by Christ Jesus.

1 Pet. 5. 10.

The King of Saints, whose works are great and marvellous, and his ways just and true.

Rev. 15. 3.

There may be divers the like expressions of each kind collected from several places of Scripture: Of some or more of these, the first and chief material of a Preface should consist.

These several kinds may be variously intermixed, according as divers occasions shall require: The Scripture does afford sundry examples to this purpose.

O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his Commandments.

Neh. 1. 5.

Dan. 9. 4.

The Lord of Hosts, the God of Jacob our refuge.

Psal. 46. 7.

The Lord our God; the holy One of Israel our Saviour.

Isa. 43. 3.

The Lord our Redeemer, the holy One of Israel; who is a just God and a Saviour, and there is none besides him.

Verse 14.

Isa. 45. 21.

Isa. 49. 26. *The Lord who is our Saviour and Redeemer, the mighty One of Jacob.*
 Isa. 54. 5. *Our Maker, and our Husband, whose Name is the Lord of Hosts, our Redeemer, the holy One of Israel, the God of the whole Earth.*

Matthew 6. 9. *Our Father which art in Heaven.*

I have been the larger in the recital of such Passages, because they will not only afford us matter for a *Preface*, but supply us likewise with divers proper *Arguments*, upon several occasions for the exciting of our Faith, and fervency in the business of Petition.

II.

II. The second Material in a *Preface*, to be joined with the former, is some general acknowledgement of our own unworthiness, as, that we are but dust and ashes.

Gen. 18. 27. *Less than the least of all his mercies.*

Job 13. 25. *As leaves driven to and fro, and as dry stubble.*

Psal. 14. 3. *Altogether abominable and filthy.*

Psal. 22. 6. *Worms, and no men.*

Psal. 95. 7. *The people of his pasture, and sheep of his hands.*

Psal. 103. 15. *Whose days are as grass, as the flower of the field, so he flourisheth.*

Verse 16. *When the wind passeth over it, it is gone, and the place thereof shall know it no more.*

Psal. 144. 3. *Lord, what is man that thou takest knowledge of him? or the son of man, that thou takest account of him?*

Verse 4. *Man is like to vanity, his days are as a shadow that passeth away.*

Isa. 2. 22. *Whose breath is in his nostrils; and wherein is he to be accounted of?*

All Nations before him are as nothing, and counted to him less than nothing. Isa. 40. 17.

Prodigal children, unprofitable servants, of polluted lips, and uncircumcised hearts, &c.

The chief of sinners.

I T.m. 1. 15.

III.

III. An expression of our purpose to approach unto him in this duty. That we do desire,

To worship and fall down, and kneel before the Lord our Maker.

Pfal. 95. 6.

To bring our iniquities to remembrance.

Numb. 5. 15.

To afflict our souls in his sight.

Numb. 29. 7.

To make him our hope and refuge in the day of evil.

To seek his face; to meet him in his ways : To speak good of his Name ; to wait upon him in his Ordinances.

Jer. 17. 17.

To approach before him in his Courts, that we may be satisfied with the goodness of his house, even of his holy Temple.

Pfal. 65. 4.

To set forth the honour of his Name, and make his praise glorious.

Pfal. 66. 2.

To bless our God, and make the voice of his praise to be heard.

Verse 8.

To give unto the Lord the glory due unto his Name; to bring an offering, and come into his Courts.

Pfal. 96. 8.

To worship the Lord in the beauty of holiness.

Verse 9.

To exalt the Lord our God, and to worship at his foot-stool.

Pfal. 99. 5.

To offer unto him the sacrifice of Thanksgiving, and to call upon the Name of the Lord.

Pfal. 116. 17.

To pay our vows unto the Lord in the presence of his people, in the Courts of the Lords house.

Verse 18.

- Pfal. 138. 2. To worship towards his holy Temple, and to praise his Name for his loving-kindness, and for his truth.
- Pfal. 145. 5. To speak of the glorious honour of his Majesty, and of his wondrous works.
- IV. A desire of his assistance, acceptance, and attention; that we may be enabled to perform this duty in an acceptable manner, with such holy Affections as he hath required.
- Rom. 8. 26. That his good Spirit may help our infirmities, and make intercession for us.
- Romans 5. 5. That he would shed abroad his love in our hearts, and stir up our souls to lay hold of him.
- Pfal. 51. 15. That he would open our lips, that our mouths may shew forth his praise.
- Isa. 45. 19. That we may not seek his face in vain.
- Pfal. 80. 18. That he would quicken us to call upon his Name.
- Verse 19. That he would cause his face to shine upon us, and lift up the light of his countenance.
- 1 King. 8. 28. Have thou respect unto the prayer of thy servant, and to his supplication, to hearken to the cry, and to the prayer which thy servant prayeth before thee to day.
- Verse 30. Hear thou in Heaven thy dwelling place, and when thou hearest, forgive.
- 2 Kin. 19. 16. Lord, bow down thine ears and hear, open, Lord, thine eye and see.
- Nehem. 1. 6. Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant.
- Pfal. 5. 1. Give ear to my words, O Lord, consider my meditation.

Hearken

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray. Psal. 5. 2.

That he would hear our voice out of his holy Temple, and let our cry come before him, even into his ears. Psal. 18. 6.

That the words of our mouths, and the meditations of our hearts, may be always acceptable in his sight. Psal. 19. 14.

Hear, O Lord, when I cry with my voice; have mercy also upon me, and answer me. Psal. 27. 7.

Give ear to my Prayer, O God, and hide not thy self from my supplication. Attend unto me, and hear me. Psal. 55. 1, 2.

Let my Prayer come before thee; incline thine ear unto my cry. Psal. 88. 2.

Lord hear my voice; let thine ear be attentive to the voice of my supplication. Psal. 130. 2.

Let my Prayer be set forth before thee as incense, and the lifting up of mine hands as the evening sacrifice. Psal. 141. 2.

Hear my Prayer, O Lord, give ear to my supplications, in thy faithfulness answer me, and in thy righteousness. Psal. 143. 1.

Hear me speedily, O Lord, my spirit faileth; hide not thy face from me, lest I be like unto them that go down into the pit. Verse 7.

Look down from heaven, and behold from the habitation of thy holiness, and of thy glory. Isa. 63. 15.

Some one, or more of these particulars, may, upon several occasions, afford fitting matter for a Preface; which is the first thing to be considered and enlarged, in conceiving a Form of Prayer.

C H A P. VII.

*Confession of Sins, by Enumeration of them;
and first of Original Sin.*

NExt to the *Preface*, *Confession* does according to the more usual and ordinary course succeed.

The first thing to be confessed in the *Enumeration* of sin, (as is before expressed in the *Scheme* of *Confession*) is *Original sin*.

Eccl. 7. 29. Where God at first made man upright, he hath since corrupted himself by seeking out many inventions.

Jer. 2. 21. He planted our first Parents a noble Vine, a right seed; but they quickly turned into degenerate Plants of a strange Vine.

Isa 48. 8. So that we are transgressors from the womb.

Psal. 51. 1. Being shapen in iniquity, and conceived in sin.

Isaiah 1. 4. A seed of evil-doers, children that are corrupters.

Rom 11. 17. Branches of the wild Olive.

Ephes. 2. 1, 3. Being naturally dead in trespasses and sins, Children of wrath; bearing about us,

The old man.

Rom 7. 24, 23. A body of sin, and of death.

A law of our members.

John 3. 6. Being born only of the flesh.

Rom. 7. 17, 21. Having sin that dwells in us.

And is always present with us.

Heb. 12. 1. And doth so easily beset us.

This *Original sin* hath been propagated to us,
both by } *Imputation.*

} *Real Communication.*

1. By

1. By *Imputation* of *Adam's* particular transgression, in eating the forbidden fruit; for we were legally parties in that Covenant which was at first made with him; and therefore cannot but expect to be liable unto the guilt which followed upon the Breach of it. *By one man sin entered into the world, and death by sin, and so death passed upon all men.* Rom. 5. 10.

2. By real *Communication* of evil concupiscence, and depravation upon our natures, which was the consequent of the first rebellion: We were all of us naturally in our first Parents, as the streams in the fountain, or the branches in the root, and therefore must needs partake of the same corrupted nature with them; For *who can bring a clean thing out of an unclean? And what is man that he should be clean, or he that is born of a woman, that he should be righteous?* This might justly make us more loathsome and abominable in God's eyes, than either Toads or Vipers, or any other the most venomous hurtful creatures are in ours; and for this alone, he might justly cut us off, and condemn us, though it were merely for the prevention of that mischief and enmity against him, which the very principles of our natures are infected with. Job 14. 4. Job 15. 14.

Though man were at first made *little lower than the Angels, being crowned with glory and honour*; having dominion over the other Creatures, all things being put under his feet; yet this corruption of our nature hath now made us *become more vile than the beasts that perish.* Psal. 8. 5, 6. Psal. 49. 20.

'Tis the root and the fountain of all other Sin, from whence every actual Abomination does proceed, Atheism, and Pride, and Baseness, and Cruelty, and Profaneness, and every other Vice, which the most wicked Wretch in the World is guilty of, doth proceed from hence. Hell it self, which is the proper Place

Place of Sin, is not more full of Sin, for the Kinds of it, than our Natures are. If there be any particular Sin which we have not fallen into in our *lives*, 'tis not for want of corrupt Principles and Dispositions in our *natures*, which do incline us to all; but by reason of God's *restraining or renewing* Grace, which hath as yet withheld us from them; without which we should break out into as great Abominations as were ever committed by the vilest of the Sons of Men.

All that pravity and baseness, which fills up every Part and Power about us, are but diffusions of our original corruption; what a world of Mischief is there in our several Parts? Our Wills, Affections, our Tongues, Eyes. And yet all these are but as little *Rivulets*; the *Fountain*, or rather the *Sea* that feeds them, is our corrupted Nature.

'Tis this that fills us with Enmity against all spiritual Truths and Ordinances; makes us (what we should tremble to think of) haters of God, though he be the God of our Life, and of our happiness, in whom we live, and move, and have our beings.

Hence is it, that *when we would do good,*
 Rom. 7. ^{21,} *evil is present with us.* That we have a
^{23.} *law in our members, rebelling against the*
law of our minds, and bringing us into captivity to the
law of sin.

'Tis this that makes us, like corrupted Vessels, to pollute all the gifts that are poured into us; those Graces and Abilities which from God are bestowed upon us pure and excellent, when they are by us put forth in duties, are not without some favour of our own corruption.

This contains in it, not only an utter deficiency of all good, but also a *loathing* and disliking of it. Not only a *liableness* to evil, but also an inherent *propension*, and strong desire to it. All which is as natural to us, as blackness to an *Ethiopian*; and like
 the

the fretting Leprosie, adheres to our natures with so much pertinacy, that it cannot be utterly removed while we are on this side the Grave, till these our earthly Tabernacles shall be dissolved.

Levit. 14. 45.

No soap or nitre can purge it. The general Deluge could not wash it away; that swept away Sinners indeed, but not one Sin; neither shall the Fire of the last Day cleanse it. Jer. 2. 22.

Jer. 2. 22.

It does totally over-
spread both our { Inward }
{ Outward } Man.

1. Our *Inward man* is hereby depraved, both in respect of

- 1. Understandings.
- 2. Consciences.
- 3. Affections.
- 4. Wills.
- 5. Memories.

1. Our *Understandings* are hereby become full of vanity, inconsiderateness, ignorance ; neither *knowing* nor enquiring after God ; every thought and imagination of the heart being only evil, and that continually. So that we are not of our selves sufficient to think any thing that is good, being given over to a reprobate mind, *ὁ ἄδύνατος*, a mind void of judgment, not liking to retain God in our knowledge. Becoming vain in our imaginations, having our wicked hearts darkned. Being wise to do evil, but foolish to that which is good. Counting the things of God foolishness. Being carnally minded, which is enmity against God. For it is not subject to the Law of God, neither indeed can be.

Rom. 3. 11.
Gen. 6. 5.
2 Cor. 3. 5.

Rom. 1. 28.
Verse 21.
Jer. 4. 24.
1 Cor. 2. 14.

Rom. 8. 5.
Verse 7.

Rom. 3. II.

Gen. 6. 5.

2 Cor. 3. 5.

Rom. i. 28.

Verse 21.

Jer. 4. 24.

1 Cor. 2. 14.

Rom. 8. 5.

Verse 7.

Full of Pride, Prejudice, and Contradiction against
all sacred Truths, setting up our own Imaginations
and fleshly Reasonings, against the spiritual Notions
that

Eph. 4. 18. that are dictated to us. *Being alienated from the life of God, through the blindness that is in us.*

2. Our *Consciences* are hereby become full of stupidity and insensibleness, *past feeling*, being *seared as with a hot iron*. Altogether *defiled*. Not performing their office of *bearing witness, accusing, or excusing us*, rightly, according to several occasions. Being deaf unto every holy suggestion of God's Spirit, secure against all the threats and judgments of the Law.

3. Our *Hearts and Affections* being evil from our youth: full of wicked policies, and unsearchable deceits. *Deceitful above all things, and desperately wicked, who can know them?* Full of *lustings against the Spirit of God: Sending forth evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies; Full of folly and madness, preferring empty, transitory contentments, before those great matters that concern our eternity*. Altogether obdurate against the means of grace, not to be wrought upon either by hopes or fears, by mercies or judgments, slighting the threats of God; undervaluing his promises, distrusting his power, abusing his Patience; quickly revolting and backsliding from every holy desire.

Prov. 20. 9. *Who can say I have made my heart clean, I am pure from my sins?*

4. Our *Wills* have now lost their first native freedom, making us become *servants unto sin; bringing us into bondage unto corruption*. Being full of loathing and averseness, full of enmity and obstinacy against any thing that is good

Casting

Castings Gods Laws behind our backs, and Psal. 50. 17.
bating to be reformed.

5. Our *Memories* being naturally ve- Heb. 2. 1.
ry unfaithful and slippery, in letting out
Things that are good, but very tenacious in evil
Matters.

II. Our *Outward man*, which was at II.
first created with a kind of Divine
Majesty, above the other Creatures, is now become
weak and vile, exposed to all manner of Infirmities,
Diseases, Sins. So that we are all over nothing else
but a body of sin, and death, our mem-
bers being instruments of unrighteous- Rom. 6. 13.
ness.

Eyes full of Adultery, Pride, Envy. 2 Pet. 2. 14.

Ears uncircumcised, deaf unto every
holy suggestion; easily open and atten- Act. 7. 51.
tive to Vanities, Lies, Slanders.

Tongues unruly, and full of deadly poy- Jam. 3. 8, 6.
son, containing a world of iniquity; de-
filings the whole body; setting on fire the course of na-
ture, being themselves set on fire of Hell. Given to
unsavory, unedifying Discourses, Revilings, Profane-
ness, Blasphemies. That which should
be our glory, The best member that we have, Psal. 57. 8.
is by this original Corruption, become Psal. 108. 1.
the worst, defiling all the rest.

Our Throat being as an open sepulchre; Rom. 3. 13.
with our tongues we use deceit, the poyson
of asps is under our lips. Our mouth is full Verse 14.
of cursing and bitterness; our feet are swift 15,
to shed blood; destruction and misery are 16,
in our ways; and the way of peace have we 17,
not known; there is no fear of God before 18.
our eyes.

All which will yet appear more deformed and loath-
som, if we look upon our own Natures in the rage,
blas-

blasphemies, baseness, madness of other Men's Lives: There being not any kind of Evil, which either Man or Devil hath committed, but there are in our Natures the Principles and Inclinations to it: The best of us being by Nature as bad as the worst of Sinners.

To which may be added our aptness to slight and undervalue the thought of this Original Corruption, though it hath already brought so much mischief upon all Mankind, wholly depraved us in our Faculties and Principles, and spread a Curse and Deformity upon the whole Creation.

CHAP. VIII.

The Enumeration of actual Sins, both National and Personal; against the Law and Gospel: and particularly against the first Commandment.

IN the Enumeration of Sin, next to Original, we are to acknowledge our *Actual* Transgressions, which flow from the other, as *Acts* do from their *Habits*.

These, in the general, are distinguishable into Sins *National* and *Personal*, of *Omission* and *Commission*; in *thought*, *word* and *deed*; the particulars of which do refer to some kind of *breach*

against the $\left\{ \begin{array}{l} \text{Law:} \\ \text{Gospel.} \end{array} \right.$ $\left\{ \begin{array}{l} \text{First} \\ \text{Second} \end{array} \right.$ Table,

and may properly be enumerated under those heads to which they appertain. Every Command-

ment having in it both a $\left\{ \begin{array}{l} \text{Positive} \\ \text{Negative} \end{array} \right.$ part, and

comprehending the Obedience of the whole Man.

But

But now, because it may be sometimes convenient to make a distinct recital of *National Sins*, therefore we ought to be observant and prudent in the choice of fitting matter to this purpose.

There are three Things that will raise a Sin to publick Guilt, and make it become *National*.

1. Common Practice.

2. Publick Establishment or Conni- Heb. 2. 12.
vance

3. General Insensibleness.

These are variously applicable (ac- 1.
cording to the Condition of several times) both to Offences against the first or second Table. As Idolatry, Superstition, Heresie, Prophane-ness, Incouragement to wild and desperate Errors, Ingratitude, and unfruitfulness under publick and common Mercies, Security and Inadvertency under all those various Dispensations that befall us, Inconsiderateness of the day of our Visitation, and the Things that concern our Peace, Loathing of our spiritual Manna, Breach of our publick and solemn Engagement.

Blood-guiltiness, Cruelty, Injustice, 2.
Oppression, Perfidiousness, Bitterness,
a Spirit of Disobedience, Confession, Giddiness in respect of civil Order, &c.

Hither to appertain *the iniquities of our* Dan 9. 1. 7.
fathers, and of all publick Orders and Degrees of Men; *our Kings, our Prin-* Neh. 9. 34.
ces, our Priests; which ought upon some special Occasions to be acknowledged and bewailed. But these are not reducible unto any particular Catalogue, because they do continually vary according to several times.

In the Enumeration of *Personal Sins*, a Man ought chiefly to insist upon those particulars, whereof he is

See Bishop
Downham's
Abstract.

Bishop An-
drew's Cate-
chif. Master
Brinsley's
Watch, 1 Part.

is more especially guilty : But withal, he should know, and (upon several occasions) be able to reckon up the species and kinds of all Sins.

These may best be discovered by looking upon the divine Law; according to its latitude and fullness, examining what

is therein $\left. \begin{array}{l} \text{Injoined} \\ \text{Forbidden} \end{array} \right\}$ concerning

either the Duties of *Piety* towards God in the first Table, or the Duties of *Charity* towards our Neighbour in the second Table.

The first Commandment does forbid the not having *Jehovah* alone for our God, and consequently the not knowing, not believing, not adhering, not submitting to him. The not behaving our selves towards him, in all respects, as our God.

Ignorance. So that we sin against this by *Ignorance*, when we do not labour after such a measure of Knowledge in Divine Truths, as is proportionable to the *callings* wherein we are, the *time* and *means* which we have had. When we do not desire the knowledge of God's ways, being content to sit in darkness, and in the region and shadow of death.

Not endeavouring to acquaint our selves with his Power, Majesty, Justice, Mercy, Wisdom, Unchangeableness, and those other Attributes of the Divine Nature. Not searching the Scriptures, proving the things that are more excellent.

When our Knowledge is only *literal* and *uneffectual*, not working answerable Obedience in our Lives, when we are not careful to observe and consider, and treasure up in our Hearts those holy Truths, which at any time have been

Heb. 5. 12.
Job 21. 14.
Mat. 4. 16.

Phil. 1. 10.

Luk. 12. 47.

been discovered to us; But *suffer them to slip from us*, by inadvertency or forgetfulness, not ruminating upon them, or recalling them to mind, according to our several occasions. Heb. 2. 1.

By *Infidelity*, when we do not assent unto his Law, as being *holy, just and good*: Not labouring to strengthen our Faith in his holy Attributes and Word. Not so firmly believing his *threats and judgments*, as to be humbled thereby; or his *promises*, as to be invited by them unto newness of life. Infidelity.

By *Diffidence*, Not adhering to him with all our Hearts, not *casting our burden upon him*. Not trusting him in the want of outward Means, full of carking and solicitous Thoughts, apt to put our Confidence in *arms of flesh*, broken reeds, lying vanities. Diffidence. Psal. 55. 22.

By want of *Love*, not loving of him with all our Affections and Might; preferring the love of our selves, of pleasure, riches, honour, and the like earthly Vanities, before that infinite and absolute good that may be found in him. Suffering our shame, worldliness, security, hopes, fears, dependencies, want of leisure, and such like poor respects, to seduce our affections from him, and to hinder our Communion with him. Loving his Creatures, his Enemies, any thing, rather than himself; *Forsaking the Fountain of living Waters*, and hewing out to our selves broken Cisterns that will hold no water. Want of Love. Jer. 2. 13.

Spending our time and our money for that which is not bread, and our labour for that which satisfieth not. Isa. 55. 2:

By want of *Zeal*, Not being zealous for his Glory, in the forward and cheerful use of such means whereby it may be promoted in a fervent and resolute opposition of those Things that

that may *binder* it: In an hearty sense and sorrow for those reigning Corruptions, either *publick* in the *times*, or *private* in our own *souls*, whereby it hath been *abused*; wronging good Causes, either by our lukewarmness, or else by our blind, indiscreet zeal.

Want of Joy.

Deut. 28. 47.

Isa. 61. 10.

By *want of rejoicing* in him, not *serving* him with *gladness of heart*: Not *rejoicing in the Lord*: Not finding any such relish in his holy Word and Ordinances, whereby they may seem sweeter than the honey and the honey-comb; but rather counting his ways grievous and burdensom unto us.

Unthankfulness.

2 Chr. 32. 25.

By *Unthankfulness* for those *great mercies* which are freely bestowed upon us, *not rendring unto the Lord, according to the benefits we receive*, failing in the ac-

knowledge of them, letting them slip by us without any regard or notice, being too apt to ascribe

God's blessings unto our own deserts and endeavours. *Sacrificing to our own Nets.*

Subject to forget his Favours, though he doth renew them every moment: And amongst those few that we do take notice of, and remember, yet our thankfulness for the *receit* of them, is no way proportionable to our importunity in the *want* of them. Expressing our slighting of them, even in our very Thanksgiving for them. Not mentioning them with any hearty sense or affection. Not willing to acknowledge them by Charity towards his distressed Members, according to our Abilities and Opportunities.

But rather *returning evil for good, and hatred for his good will*. Like *Jeshurun*, *Pfal. 109. 5.* waxing fat, and kicking with the heel. *Deut. 32. 15.*

Abundance making us wanton, and contemptuously to spurn at his Laws. Loading and wearying him with our Sins, whilst he does continually heap upon us his unwearied mercies.

By

By our *Impatience* under those *small* Impatience.
 Crosses that are justly inflicted upon us.
 Not behaving our selves humbly and chearfully under
 God's fatherly chastisements. *Not accept-*
ing the punishment of our iniquity, though Lev. 26. 41.
it be much less than we have deserved. Ez. 9. 13.
Not bearing the indignation of the Lord, Mic. 7. 9.
as considering how we have sinned against him. Being
 subject to murmuring and repining, to fainting and
 despair, to seek help and deliverance by unlawful
 means.

By want of *submission* and *obedience* unto Disobedience.
 him, according to our duty and pro-
 fession; very inconsistent in our holy services, tempo-
 rary and by fits, subject to backslide and revolt upon
 every slight temptation. *Our goodness* Hosea 6. 4.
being as the morning cloud, and as the early
dew which passeth away. Not *Universal* in our Obedi-
 ence, but partial, and by halves, apt to pick and chuse
 in our Duties, according as they may best sute with our
 own Humours, and the course of the Times, not
 having, respect to *all his Commandments.*
 Not hating *every false way.* Not *hearty* Psal. 119. 6.
 and *sincere* in our performances, doing Verse 128.
 them with *all our might*, but hypocritically, perfun-
 ctorily, negligently.

By our not *fearing* of God, according
 to the Infinite Power, Justice, Majesty
 of the Divine Nature; or according to
 those manifold Sins whereby we have provoked his
 Wrath; behaving our selves with much security and
 inadvertency under all the various dispensations of his
 Providence, as if we our selves were not at all con-
 cerned in them. *Not regarding the works* Isaiah 65. 27
of the Lord, and considering the operation
of his hands; still going on after the imagi-
nation of our own hearts, as if we had made Isa. 28. 12.
 a Co.

a Covenant with death, and with hell were at an agreement; very apt to promise to our selves peace and impunity, though we do still persevere in our wonted rebellions;

very subject to slavish worldly fears,
Isa. 51. 12, 13. of men that shall die, and the sons of men that shall be made as grass. Forgetting

the Lord our Maker, who stretched forth the heavens, and laid the foundations of the earth Not grieving when he strikes us, refusing to receive correction, though he does consume us, making our faces harder than a

Jerem. 5. 3. rock, and refusing to return.

Pride.

By not demeaning our selves humbly before him, according as our own vileness, and the greatness of his mercy does require.

Behaving our selves in our general course, as if we were desirous to live without God here, and content to be annihilated hereafter, so we might but in this World enjoy the pleasures of Sin for a season.

CH A P. IX.

Sins against the second Commandment.

THE second Commandment does concern the Manner and Means of God's Worship. Against this we sin, not only by representing and worshipping of him in Images, but also by entertaining gross misconceits of the Divine Nature, by mixing any will-worship, superstition, or our own inventions with his service; when we do not serve him after such a way as is agreeable to his Nature, and required in his Word, that is, not in spirit and truth; not with uprightness, sincerity, cheerfulness.

1. It will here concern us to examine Manner.
 how exceedingly we have failed in the
manner of those good Duties which we have at-
 tempted; how much *averseness* there is in us from *setting*
about them : How much *distraction* and *benumbedness* of
 spirit in the *performance* of them : How much impo-
 tency and *weariness* in the *continuance* of them : How
 much pride, unspiritualness, formality, want of relish,
 deadness, uncomfortableness there is
 mixed with our best services : Serving Psal. 17. 1.
 God with *feigned lips*. *Drawing near to* Isa. 29. 13.
him with our mouths, and *honouring him with our lips*,
when our hearts are far from him. Resting our
 selves in the meer out-sides of Duties, when we
 do not enjoy any Communion with God in
 them.

2. We ought to examine our failings, Means.
 in respect of the *means* or kinds of Di-
 vine Worship. Our carelessness to keep our selves
 close in a continual holy Communion with God by
 the right use of all his sacred Ordinances.

1. Prayer, both { Private.
Publick.
2. Ministry of the Word.
3. Receiving of the Sacraments.

1. Our negligence in setting any so-
 lemn time apart for our secret Devotions
 betwixt God and our Souls. Omitting
 them upon every trival occasion, or slight pretence
 of business. Our carelessness in the *private* obser-
 vance of this Duty with our Families and near Rela-
 tions, and in *publick* with the Congregation. Our ap-
 proaching before God without that preparation, reve-
 rence, or attention, as become such vile Creatures,
Our failings
in Prayer.

Pfal. 66. 18. speaking to so great a Majesty. *Regarding iniquity in our hearts, not calling upon him in truth: Flattering him with our mouths, and lying to him with our tongues, when our heart is not right with him.*

Daniel 9. 8. Not *Confessing* our Sins with that sorrow, *shame and confusion of face*, as having thereby so much dishonoured his glorious Name, and endangered our own salvation; being rather apt to cover our transgressions with Adam, by *hiding our iniquity in our bosom*. Or if we do acknowledge them, yet we are not careful to forsake them, but do still go on in a continual round of *confessing and committing, committing and confessing* again.

Failing very much in the *Matter* of our Petitions, not asking those things which are according to his will. Apt to make our prejudicate Opinions, and passionate wishes, the subject of our Prayers, instead of the holy and unchangeable will of God. For the *Manner* of them, not with *faith and fervency*, as being truly sensible of our own wants, or as if we did really believe this duty to be an effectual means for the supply of them. Not tenderly affectionate in our forgiving others, or our interceding for them.

In our *Thanksgiving*, not mentioning the favours we have received, with any such hearty sense of them, as may stir up in our souls chearfulness, love, gratitude. Not praising God with our whole hearts, and all that is within us.

Coming before him with customary Devotion, rather to satisfy the scruples of a natural conscience, than out of any true love to this duty in itself, or experimental evidence of comfort to be had by it; our hearts being apt to wander from him, even whilst

we

we are speaking with him; to think but lightly of him, whilst we pretend much honour to him.

Nor retaining any taste and relish of these Duties, after they are ended: Not living suitably to them: Not taking notice how God does answer our Prayers in the several passages of his Providence towards us.

2. For the Ordinance of *Preaching*, the *Minister* does herein offend, by being negligent and slothful in his Calling, not preaching with that constancy, faithfulness, simplicity, judgment, authority, courage, demonstration of the Spirit as he should. The *People* by neglecting to hear and read the Word, according to their several opportunities. By not preparing themselves for this holy exercise. Not coming unto it with hungry and thirsting desire, and loving, believing, prizing it, as being of such great Efficacy and necessity for our well-beings, *able to save our souls*; Bringing with them much *carnal security*, which makes them without any desire or care to profit by it; much *impenitence* and *hardness* of heart: Not without some secret resolutions of continuing in their former courses, whatever shall be said to the contrary: Many *worldly cares* and thoughts, with *high conceits* of their own sufficiencies; *prejudice* against their *Teachers*; *curiosity*, not to *learn*, but to *censure*; itching Ears, rather to please the fancy, than reform their Lives.

Not hearkening to it without much irreverence, distraction, infidelity, misapplication, obstinacy, dulness, weariness: Not receiving it into a good and honest heart, with desire to retain and practise it.

Not careful (after they have heard it) to root and fix it in their hearts by Prayer, Meditation, Conference: Not expressing the

Failings in respect of the Ministry of the Word.

Before.

At.

After.

fruit of it in their Conversation, slighting those many gracious Opportunities, wherein God hath reached forth unto them the proffers of mercy and salvation; and though he hath with much patience waited for their amendment; yet they have still hardened their hearts, and notwithstanding the *former and the latter rain*, do remain like dry stakes in an hedge, barren and fruitless, without any spiritual life or growth, answerable to the means which they have had.

3. For the Sacraments, } Baptism.
 } Supper of the Lord.

Failings in
the Sacra-
ments.
Baptism.
1 Tim. 6. 12.

Our slighting and renouncing that Co-
venant which we made in *Baptism*, abu-
sing that good profession, which we have pro-
fessed before many witnesses. Not walking
as those that have been received into the
bosom of the Church, and distinguished from others
that are *without*. Not fighting against the World, the
Flesh, and the Devil, as becomes such as are listed in
the number of Christ's faithful Soldiers and Servants.

The Lord's
Supper.

And so for the Sacrament of *Christ's*
body and blood; our not hungering and
thirsting after it, not partaking of it so
frequently as our necessities and opportunities have re-
quired.

Before.

When we have approached unto it,
have we been careful *before-hand*, to set
any solemn time apart, for the fitting of our selves
unto so holy a work? have we not been
1 Cor. 11. 28. unwilling to *ransack* and *examine* the se-
cret corners of our hearts? to find out,
and to purge out those particular bosome Sins, unto
which our natures do most incline us? after a more
special manner, to excite and stir up in our selves
the Grace of God's holy Spirit, to renew those Con-
ditions of the *Covenant* required on our Parts, *Faith*
and *Repentance*.

In the receiving of the Sacrament, **Ar.**
have we not been too apt to slight and
dis-esteem it, as if it were but an empty, common
Ceremony? Have we behaved our selves with so much
fear and reverence, as might become such a sacred
Mystery? with such spiritual Joy and Delight, as
should be in those who are fit Guests for that Table.

After the receipt of it, have we not **After.**
quickly forgotten our good resolutions,
relapsed into our old Sins again, not feeling or regard-
ing any such comfort or profit as is promised to the
right partaking of this Ordinance? Have
we not often *eat and drunk unworthily?* **I Cor. II. 27,**
and consequently, *eat and drunk judgment* **29.**
to our selves? becoming guilty of the body
and blood of Christ; doing that horrid
Act which we so much detested in the
Jews, *Crucifying again* our blessed Savi- **Hebrews 6. 6.**
our, and by slighting the proffers of
Mercy in this Sacrament, doing as much
as in us lies, to *make his Passion of none* **I Cor. I. 17.**
effect.

C H A P. X.

*Sins against the Third and Fourth Command-
ment.*

THE Third Commandment does forbid the
abuse of God's Name. By the *Name* of God
we are to understand any thing whereby he may
be known, as his Titles, Attributes, Ordinances,
Works.

So that we sin against this Commandment by wicked
Oaths, cursed Execrations, unlawful Vows, every
light

light irreverent mention of God, all such idle words as do no way tend to the sanctifying of his Name.

By breaking the Vow of our Baptism, neglecting all those good promises and resolutions which since Psal. 78. 8. *we have made. Dealing falsely in our Covenants, when our heart is not set aright, and our spirit not stedfast with God.*

By our not acknowledging, and effectual remembrance of his holy Titles and Attributes as we have had occasion. Not delighting to speak good of his Name, and to make his praise glorious.

By an irreverent and customary mention of his great and glorious Name upon trivial occasions.

By our not thinking and speaking of his Word so frequently, with that holiness and reverence as we Psal. 50. 16. *should; sometimes pretending to declare his Statutes, and to take his Covenant into our mouths, whereas we hate instruction, and cast his Law behind us.*

By our Carelessness in vindicating the glory of his Name and Truths, when they are vilified by others.

By profaning our profession of Christianity, with an unholy conversation: Not behaving our selves so sincerely in regard of God, nor so inoffensively in respect of Men, as we should.

By defacing his glorious Image instamped upon us in our Creation: Becoming more Psal. 49. 10. *vile and foolish than the beasts that perish.*

In our Regeneration, relapsing in the Sins Ephes. 4. 1. *of our unregeneracy, Not walking worthy of that Vocation whereunto we are called.*

By our carelessness in discovering and acknowledging the Divine Power and Wisdom in those special passages of his Providence which befall us.

The Fourth
Command-
ment.

The Fourth Commandment does forbid
all carelessness in sanctification

Of Sabbaths { *Ordinary.*
 { *Extraordinary.*

So that we sin against this, when we do not *remember* to keep the Lord's day holy; that is, when we are not mindful before hand to prevent and avoid all such businesses as may distract us in those Duties that belong unto this day.

When we our selves do not rest from our usual Works and sinful Desires, but mis-pend much of that precious time in idleness and vanity, or else satisfying our selves in a superstitious, customary observation of the *outward rest*, without regarding the *means* or the *works* of sanctification.

When we are not careful to prepare our selves for publick duty, by praying for Ministers in *general*, that God would endow them with fitting gifts and abilities, prospering their endeavours, by giving happy success unto their Ministry; more *particularly*, for the Pastor to whose charge we belong, that God would direct him to speak unto our hearts and consciences.

When we are careless in the performing of our publick duties, not with so much reverence, sincerity, spiritualness, attention as we should.

When we are negligent in looking to those that are under us, who by our carelessness or connivance, may be encouraged to the profanation of this day.

When we fail in those private duties that concern the Sanctification of the Sabbath, Meditation of the Word we hear, searching the Scriptures to prove the truth of it, Application of it to our selves, examining our own hearts, private prayer, conference, whetting the Law upon one another, mutually exhorting and stirring up each other unto holy Duties, contemplating the *Crea-* *Deut. 11. 19.*
tures, and the *Providence* of God. *Psal. 92.*

When

When we are weary of the Sabbath,
Amos 8. 5. and *wish it were gone*, and cannot call it
Isa. 58. 13. *a delight*.

And so for *extraordinary* days, lawfully set apart,
for solemn { Feasts.
 { Fasts. { Publick.
 { Private.

When we mispend our occasional *Festivals* altogether in outward, carnal mirth, without those inward, spiritual duties of Love and Thankfulness, which
Nehem. 8. 9. God requires; not keeping them *holy unto the Lord*, as we ought to do; not thereby taking occasion to enlarge our bounty to our poor brethren.

And so for days of *Humiliation*,
Lev. 23. 28. which are called *Sabbaths* in Scripture:
Our neglect of these when there is any special occasion for them, either publick or private; our insensibleness of dangers and judgments, like the old World keeping on in the road of our secular
Mat. 24. 38. employments, *eating and drinking, buying and selling, &c. putting far away the evil day*; *chanting to the sound of the Viol, drinking wine in bowls, but are not grieved for the affliction of Joseph*: Not sighing
Ezek. 9. 4. and weeping for the abominations that are committed in the midst of us.

When we do observe these days, we are ready to rest our selves in bodily abstinence, outward mortification, hanging down the heads, sad countenances, without inward *afflicting of the soul*: not breaking, bruising, renting of our hearts: *Refraining not our feet*,
John 3. 8. *but loving to wander, not turning from all our evil ways and the violence in our hands*.

CHAP.

C H A P. XI.

Sins against the Second Table.

THE *SECOND* Table doth injoin the Duties of *Charity* and *Justice* towards our neighbour. Against this we sin when we do not love our neighbours with such true, unfeigned love, as our selves; when we do not deal so with others, as we desire they should deal with us; when we do not pray for them, and endeavour their good as our own. Mat. 7. 12.

In the fifth Commandment are forbidden the Vices which concern the relations

of { *Superiors.*
Inferiors.

So that we sin against this, by not behaving our selves answerably to our several relations.

Not *modestly* and *gravely* to our *inferiors*; going before them in an example of good life:

Not *humblly* and *dutifully* to our *Superiors*; 1 Pet. 2. 13.
not submitting to them for *Conscience* Rom. 13. 1, 2.
sake, as being *ordained of God*: Not
thankfully to our *Benefactors*, either not remembering,
or not acknowledging, or not esteeming, or not
requiting them as we might.

Subject to *envy*, and *extenuate* those special gifts of others, whereby they have attained any preheminance above our selves.

Hitherto likewise appertain the Vices which do more particularly concern the relations of

Parents: Not educating, instructing, chastising their children so carefully: Not providing and praying for them as they should.

Children:

Children : Not loving and reverencing their Parents, not submitting to them, not being so thankful towards them as they might.

Husband : Not behaving himself as a *Head*, to govern, instruct, and cherish his Wife.

Wife : By being irreverent, unquiet, not an helper, but an hinderer of her Husband's good.

Master : Not careful in directing, governing, punishing, rewarding their servants.

Servants : Disobedient, slothful, unfaithful, answering again, murmuring.

Aged : Not sober and grave, not wise and exemplary in their carriage.

Younger : Irreverent towards the Persons of the ancient, neglecting their good counsels and examples.

Superiours : In gifts, whether *inward*, of the mind, or *outward* of the estate, in respect of Nobility, Riches, &c. abusing of their gifts unto scorn, pride, oppression, not doing so much good as the advantage of their abilities and places does require.

Inferiours : Either too much disdaining, or too much flattering those above them.

Magistrates : Want of diligence and uprightness in the discharge of their places.

Subjects : Not so respectful, serviceable, submissive as they should.

Teachers : Negligent in taking all occasions of instructing, reforming others by { Counsel.
Example.

Learners : Not teachable, inquisitive, &c.

The sixth
Commandment.

The Sixth Commandment does forbid all those Sins which are against the health and welfare of

our own, or our Neighbours { Bodies.
Souls.

So that we sin against this, not only by *outward* acts of *violence*, but also by an aptness to entertain *prejudice*

prejudice and miscontents against others:
by rash, immoderate anger, injurious, Mat. 5. 22.
revengeful thoughts, secret grudges, 1 John 3. 15.
hatred, and implacableness.

By failing in those particulars which concern the
maintenance of mutual peace and friendship amongst
one another: By haughty, insolent carriage: Reviling,
scoffing, provoking speeches.

Being senseless and hardhearted in the miseries of
our brethren; not weeping with them that weep;
not being heartily affected at those publick evils where-
in we our selves are not more immediately and parti-
cularly concerned.

By wounding and murdering the souls of others
through scandal { Active, misguiding them,
Passive, grieving them,
when we encourage them in their evil courses, either
by Provocation, Counsel, Example, Connivance.

By the levity and unprofitableness of conversing
amongst others; when we do not labour to stir them
up unto holiness, according to our several opportu-
nities and relations; not instructing the ignorant,
comforting the weak, admonishing, exhorting, en-
couraging others unto well-doing.

By neglecting our own bodily health and welfare,
through intemperance, immoderate passions, &c.

By being careless of our own souls, not providing
for the days of Death and Judgment, but thrusting
them far from us, bidding those days care for them-
selves. By quenching and suppressing those holy mo-
tions that are at any time suggested unto our hearts,
preferring the base things of this World, before those
great matters that concern Eternity.

The Seventh *Commandment* does for-
bid all kinds of *Uncleanness*, both of bo-
dy and soul, together with the *means*
and *signs* of it.

The seventh
Command-
ment.

Against

Against this we sin, not only by committing any *outward act* of uncleanness, either by our selves, or with others: But also,

Mat. 5. 28. By the *Adultery of the heart*, by having our minds full of unchaste desires, by cherishing in our selves any lustful affection. By delighting our thoughts in the fancy and speculation of those lusts which we have not opportunity to act:

When we do not labour to quench our fleshly concupiscence, by vigilancy over our own hearts and ways, by avoiding all evil company, and such other occasions as may enflame us; when we are not moderate in our delights, modest in our carriage, temperate in our diet, diligent and painful in our callings.

When our *eyes* are full of Adultery, when our *ears* are willingly open to filthy and unclean Communication, when our *tongues* are given to rotten and unsavory Speeches.

When we are not wary and circumspect in avoiding all suspicions and appearances of this evil.

The eighth
Commandment.

The *Eighth Commandment* does forbid all those vices which do concern our own or our Neighbours outward Estate; as Theft, Oppression, Deceit, Sacrilege, Usury, Bribery, Prodigality.

We offend against this, not only by those external acts of theft and injustice, which humane law does take notice of: But also,

1 Tim. 6. 10. By the *Love of money*, which is the *root of all evil*; by being discontent at our estates, greedy of gain, full of restless and insatiable desires after these earthly profits.

When we are not so strict and conscionable in the means of getting wealth; either negligent and idle in those callings wherein we should provide for our selves and our families, or else too much *hasting to be rich*, by violence and oppression,

Prov. 28. 20.

pression, craft, or over-reaching, by being unfaithful in our words and promises: Not so upright and sincere in our dealings with others, nor conscionable in paying them their dues.

When we are not wise and moderate in the use of these outward things: Not discreet in laying out the Talents committed to our stewardship; too sparing and *parcimonious* unto good purposes; too *lavish* about dishonest and unnecessary occasions.

The *ninth Commandment* does forbid those vices which concern our own, or our neighbours reputations, as Slander, Credulity, hearing of Tale-bearers, Censuring, Sinister Suspicions, Flattery, Silence in defending, &c.

Against this we sin, not only when we do publicly concur with others in false judgment against our neighbours: But also,

When we are not charitable in our speaking, hearing, thinking of others.

Subject to reviling, scornful, slanderous speeches, very ready to speak ill, and to spread the faults of our neighbours, when it does no way concern us, or is like to benefit others.

Willing to entertain Back-biters, Tale-bearers, Scoffers, ready to listen unto any report that tends unto the defamation of others, too much affected unto *flattering tongues* and *deceitful lips*: Busy and meddling in the affairs of others, where we are not concerned.

Full of Credulity, and rash Belief, in judging of all rumors, too liable to uncharitable suspicions, apt to interpret good things ill, and doubtful matters in the worst sense.

Not so careful in upholding our neighbour's credit, by admonishing, exhorting, rebuking him, according to our *callings* and *opportunities*.

Subject to arrogant, high conceits of our selves, and yet very negligent in those ways whereby we may establish our reputations: Not labouring to be such as we would seem to be; Not endeavouring to keep a good conscience before God, and a good report before men. Not avoiding all appearance of evil.

The tenth
Command-
ment.

The Tenth and last Commandment does forbid any concupiscence against our neighbour, though before the consent of the will; whether by covetousness, self-love, evil thoughts, envy.

Against this we sin, when we have not such a holy disposition in our minds unto the duties of Charity, as God hath required.

When we are apt to favour and entertain the temptations that are suggested to us.

When our minds are full of evil fancies and wicked perturbations, arising from our corrupted natures.

When we delight our selves in any evil imagination, *keeping it close, and rolling it in our thoughts*, though our minds (perhaps) do not consent to the acting of it.

Job 20. 12, 13.

CHAP.

C H A P. XII.

Sins against the Gospel.

NExt to these transgressions against the *Law*, we ought to enumerate our sins against the *Gospel*, which for the general kinds of them,

are reducible to these two heads, { Unbelief.
Impenitence.

1. Our *Unbelief*, in the several degrees of it. 1. Unbelief.

Not labouring to acquaint our selves with the Duties, Promises, Privileges of the Gospel, though it does contain the best *glad tidings*, and of the greatest consequence, that can possibly be imagined.

Our not assenting to it, according to its full latitude, being easily carried about with every wind of doctrine, any wild erroneous fancy; apt to turn aside unto our own crooked ways, and to have our mind corrupted from the simplicity that is in Christ; not being sound in the faith.

Psal. 123. 5.
2 Cor. 11. 3.
Tit. 1. 13.

Our not loving and esteeming of it. Not sufficiently admiring that miracle of divine bounty, wherein the Love of God was more especially commended and manifested towards us, in that he sent his only begotten Son into the world, that we might live through him.

Romans 5. 8.

1 John 4. 9.

Our too much slighting and undervaluing the great love and merits of our blessed Redeemer. Treading under foot the Son of God, profaning the blood of the Covenant, and doing what we can to

Heb. 10. 29.

- make Christ's passion of none effect. Being
 Phil. 3. 8. apt to prefer dross and dung before the
 excellency of the knowledge of Christ Jesus
 Col. 3. 11. our Lord. Not counting him all in all.
 Rom. 5. 11. Not rejoicing in God through our Lord Jesus
 Christ, by whom we have received the At-
 Galat. 6. 14. onement. Not glorying alone in Christ,
 and him crucified. Not counting his fa-
 vour and loving kindness to be better
 Psal. 119. 115. than life. Not claiming his promises as
 our heritage, esteeming them the joy of our
 Eph. 3. 1. hearts. Not looking upon them as being
 2 Pet. 1. 4. unsearchable riches; exceeding great and
 precious.

Our not living by faith in all estates and conditions;
 not embracing the promises of the Gospel with so
 much readiness, nor adhering to them with so much
 steadfastness, as the excellency and certainty of them do
 require.

Not improving and applying this rich treasure
 of Gospel-promises, unto the various changes of
 this temporal life, in respect of } Prosperity.
 } Adversity.

Being very apt to be altogether immersed in sen-
 sitive, external things, without reflecting upon those
 advantages we might from thence enjoy in this re-
 gard.

And so for our spiritual life, being apt to rely on
 our own righteousness and self-justifications, thereby
 endeavouring (as much as in us lies) to deprive Christ
 of his Saviour-ship.

Not owning of Christ in all his Offices; not wil-
 ling to accept of him as well for our Lord, as our
 Saviour.

And this heart of unbelief does prove
 Heb. 3. 2. unto us a root of Apostacy, making us
 to depart from the living God.

2. Our

2. Our *impenitency*, in that when God had in some measure discovered unto us our own miserable condition by reason of the *Covenant of Works*, we have not yet humbled our selves in any proportion to the multitude or greatness of our sins; nor applied our selves with any fervency of heart unto the only means of Pardon and Reconciliation in the *Covenant of Grace*.

Not being *inquisitive* after our sins, not endeavouring to examine and find out our particular failings, but rather to hide and excuse them.

Not being *humbled* and grieved for them, as considering that wretched injustice, folly, unkindness, that we have expressed by them.

Not *resolving* and *striving* against them; not improving all advantages for the avoiding and subduing of them.

Refusing to repent, though God has vouchsafed us *time* and *means*. *Though light be come into the world, yet loving darkness rather than light. Receiving the grace of God in vain. Turning it into wantonness. Tempting, grieving, quenching the holy Spirit of God, whereby we should be sealed to the day of Redemption.*

Rev. 2. 21.
John 3. 19.
2 Cor. 6. 1.
Jude 4.
Eph. 4. 30.

Hardening our selves by a custom and delight in sin; and by this means, *Treasuring up for our selves wrath against the day of wrath, and revelation of the righteous Judgment of God.*

Romans 2. 5.

'Tis here to be observed, that though these two Sins be more *immediately* and *directly* against the *Gospel*; yet the other breaches of the *Law* before mentioned, are in some sense *reducible* also under this head, *Evangelical obedience* including *Legal*, as subordinate to it; and the *Law* being the rule of the *Gospel* conversation. And for this reason I am the more brief upon this head.

We should here likewise remember, that all these offences before enumerated, are but the *generals* and *kinds* of our sins. The particular acts of them being past our numbring. To all which may be added our proneness to maintain, justify, extenuate our offences.

C H A P. XII.

Concerning the Aggravation of sins.

BESIDES the *Enumeration* of our sins, it is also requisite that we understand somewhat concerning the *Aggravation* of them, whereby they
 Rom. 7. 13. may appear *exceeding sinful*, that so we may be the better affected with a self-
 abhorrency and humiliation for them.

Aggravation may be either of $\left\{ \begin{array}{l} \text{Sin in General.} \\ \text{Kinds of Sin.} \\ \text{Particular Sins.} \end{array} \right.$

Manifold transgressions, and mighty sins.

Am. 5. 12.

Mr. Goodwin's aggravation of sin,

1. Sin in general may be aggravated, either by its $\left\{ \begin{array}{l} \text{Greatness.} \\ \text{Multitude.} \end{array} \right.$ In both

which respects it is eminent above any thing else; as for other matters if they be *great*, they are but *few*; if *many*, they are but *small*. But sin exceeds in both these.

I. The *greatness* of its evil may be discerned in its $\left\{ \begin{array}{l} \text{Nature,} \\ \text{Effects,} \end{array} \right.$ both in regard of $\left\{ \begin{array}{l} \text{Christ.} \\ \text{Our selves.} \\ \text{Other Creatures.} \end{array} \right.$

1. All

1. All sin in its own Nature and essence, is enmity against God. Now, as *he that hateth his brother, is a murderer*; so he that hateth God, may be said to be a murderer of him, because in his heart he wishes that he were not. The holy Ghost fitly stiles it, The excrement, The *superfluity of naughtiness*; implying, that if all other evils were to have a scum, a superfluity, 'tis sin must be it. 'Tis worse than the Devil himself, it made him to be so. 'Tis worse then Hell, this is but opposite to the good of the Creature, that of the Creator. And if the greatness of the *malady* may be judged by the cost and difficulty of the Cure, it will easily appear that no evil is so great as this, because nothing could serve for the remedy of it, but the infinitely precious blood of Jesus Christ: 'Tis so great an evil, that there can be no greater punishment of it, than by it self; when God would deal with a man as a most desperate enemy, he gives him up to sin. There can be no worse epithete or expression for it, than it self. When the Apostle would speak the worst of it he could, he calls it by its own name, *sinful sin*. Rom. 7. 13.

2. For the Effects of it, in regard

1. Of Christ, who had it only by imputation, as our Surety. It was the cause of all his bitter Agonies; it afflicted his soul, and broke his heart, making him to cry out, *My God, my God, why hast thou forsaken me?*

2. In respect of our selves; it hath utterly undone all mankind, debased our souls, which were fit companions for God himself, unto a servile shameful condition; deprived them of that glorious Image, wherein all our happiness and excellency did consist; and made us more vile than the beasts that perish.

Rom. 8. 23. 3. In respect of the other *Creatures*;
 Gen. 3. 17. it hath brought a vanity and curse upon
 Hag. 2. 13. the whole Creation, causing all the mi-
 series and sorrows in this world, and those eternal
 torments in the world to come.

All which mischief is contained in the *nature*, and
 might be effected by any the least *particular* sin. Now
 if *every* sin have in it so much deformity and danger;
 if our *least* offences do contain in them more enmity
 and injustice against God, than could be expiated by
 the whole Creation, and of themselves would be enough
 to sink us into eternal perdition; how

Isa. 1. 11. desperate then are those *greater* abomi-
 nations, those *crying* sins of a *scarlet* and
crimson dye, wherewith our lives have been de-
 filed?

If an infinite wrath be due to our *idle* thoughts,
 what may we expect then from our unclean, cove-
 tous, malicious, proud, atheistical, blasphemous
 thoughts?

If every vain word doth deserve hell, what depth
 of damnation then shall be inflicted upon those ma-
 ny cursed oaths, lyes, bitterness, railings, and other
 unsavory discourses, whereof we have been guilty?

If our *Righteousness* be as *filthy* rags, if the *iniquity*
 of our *holy* things be enough to condemn us, what
 dregs of indignation may we then expect for our
 many rebellious, profane, hypocritical actions? If
 our *sacrifice* and *obedience* may be counted abomination,
 what shall be thought then of our *Sacrilege* and
Rebellion?

Pfal. 19. 12. II. For the *multitude* of our sins; *Who*
 Ezra 9. 6. *can tell how oft he offendeth? Our iniquities*
are increased over, and our trespasses are
 Psal. 40. 12. *grown up unto the heavens. They are more*
then the hairs of the head. Neither the
 tongue

tongue of Men or Angels is able to reckon them up; if there be any impiety which we have not fallen into, 'tis not for want of sinful inclination in us; but rather because we had not temptations, means, opportunities for the acting of it. To which may be added our continuance in sin, *as a fountain casteth out her waters*, without intermission. Jer. 6. 7.

Now if one sin alone can be enough to expose us to damnation; O then how shall we be able to stand before so many sins which we *know* by our selves, besides those many secret sins which we have not known; many that we never considered, and very many that we have quite forgotten?

If all the plagues and curses of the Law be due unto those who *continue not in all things written in that book to do them*; what fury and wrath then may they look for, who have persevered in a *continual* rebellion against all God's holy Laws and Commandments? Gal. 3. 10.

If one sin in *Adam* were enough to condemn a whole world; what then may a world of sins do in every one of us?

All which sins will yet appear more heinous, by comparing them with those *many* and *great* favours which we have received.

2. The *kinds* of sin may be aggravated, Kinds of Sin.

1. By *comparing* them with others which are less evil. 2. By *examining* them according to their full latitude, shewing how many impieties are involved in every one. 3. By distinguishing them into their several degrees.

1. By *comparing* them; for example, Heb. 10. 28, sins of *Commission* are in themselves 29. more heinous than sins of *Omission*. Sins 2 Cor. 3. 8. against the *Gospel* are in some respects much worse than sins.

sins against the *Law*, because they are against greater light and mercy; and the more means any have enjoyed, the greater shall their condemnation be. *Chorazin* and *Bethsaida*, being upon this ground pronounced by our Saviour to be in a worse condition than *Tyre* and *Sidon*.

Mat. 11. 21,
22.

As in matter of *grace*, God doth not weigh it by the *Scales*, but try it by the *touchstone*; not so much regarding the *number* as the *truth* of *duties*; so it is likewise for *sins*; a *lesser* sin against *light* and *love*, does more provoke him, than a *much greater* with *reluctancy*, or from *surprisal*.

Transgressions against the first Table, are worse than those against the second. *If one man sin against another, the Judge shall judge him: But if a man sin against the Lord, who shall entreat for him?* and for this reason the first Table is called, *The great Commandment*.

1 Sam. 2. 25.

Mat. 22. 38.

Neglect of a *principal* duty of the first or second Table, is a greater sin than the neglect or omission of that which is *circumstantial* or *cere- monial*: *Obedience* and *Mercy* being better than *Sacrifice*.

1 Sam. 15. 22.

Sins against the clear light of *nature* or *reason*, are in many respects worse than those that are discovered to us by the *written Word*. The more obligations are broken, the greater still is the sin; as when our offence is not only against the Word of God, but likewise against the *Law* of *Nature*, *Conscience*, particular *Promises* and *Vows*.

2. By *Examining* the latitude and comprehensive- ness of any kind of sin; though it may more especially refer to the breach of some one Commandment, yet if we search into its utmost compass and extent, we shall find that it does also refer unto divers others.

So

So the sins of the second Table do not only intrench upon one another, but also upon those of the first Table, by reason of that disobedience which is in them unto the Command of God.

2. By *destinguishing* the degrees of sin, the first *con-* sent being not so bad as the *act*, nor the *act* so bad as the *custom* and delight. A particular offence being not so bad as an *habitual reigning* sin that wastes the Conscience.

3. That which does more especially Particular
sins. concern us in our Confessions, is the aggravation of *particular sins*. Because a *general* view of them is more apt to produce a confused stupor and amazement, rather than any proper and genuine humiliation. Every Man hath some *black days* in his Calendar; some more *notorious* Sins whereof he hath been guilty. He should in his private humiliation endeavour to call those to fresh remembrance, and *set them before* Psal. 51. 3. *him*. Not forgetting that horror and dread which appeared to him when God did first discover them to his Conscience. And therefore it will concern us to labour after a more distinct discovery of the heinousness of our particular offences, which will best appear by examining them according to their divers *Circumstances*.

Now the *Circumstances* of actions are usually reckoned to be these seven:

1. The *Person*. 2. The *Place*. 3. The *Thing*.
4. The *Means*. 5. The *End*. 6. The *Manner*. 7. The *Time*.

*Quis, ubi,
quid, quibus
auxiliis, cur,
quomodo,
quando.*

1. The *Person* is considerable under a twofold capacity,

either for the Person { Offended.
Offending.

1. The *Person* offended, the Creator and Governour of the world, so eminent for his *Greatness* and *Majesty*;

jeſty; which does add much to the offence: An ill word againſt the *King*, being High Treason; whereas the greateſt offence againſt another is not ſo much. So that it may be very helpful to ſet forth the heinouſneſs of any ſin, to conſider who it is that is offended by it. Not only our *Bretbren*, Superiours, Equals, Inferiours, or *our ſelves*, but the *great God*, who is able with a blaſt of his mouth, with a frown of his countenance, to ruine us eternally, and caſt us into hell; and it muſt needs argue extream folly, 1 Cor. 10. 22. for men to contend with their *Maker*, to provoke him to jealouſie, as if they were ſtronger than He.

So infinite in *Holineſs* and *Knowledge*; of pure and piercing eyes; abhorring ſin infinitely, and yet neceſſarily beholding it. Though men may ſtop their ears, or ſhut their eyes againſt what they diſlike, yet God cannot go out of the hearing or ſeeing of ſin. He hears every one of our vain and ſinful words. He ſees into the ſecret corners of our hearts, the leaſt glimpſe of any ſinful contrivement, which we our ſelves can ſcarce take notice of; and ſhould we provoke the eyes of his Glory?

So terrible is his *Juſtice* and *Majeſty*, Ma. 3. 8. who ſhall one day come with thouſands of his glorious Angels, in flaming fire, to render vengeance upon all thoſe that know him not, or obey him not.

So merciful and gracious unto us: The Lord our Redeemer, the holy One of *Israel* our King: 2 Theſ. 2. 16. Our Father who hath loved us, Pſal. 109. 5. and hath given us everlaſting conſolation, and good hope through Grace. And ſhall we return evil for good, and hatred for his good will? Deut. 32. 6. Shall we thus requite the Lord? Is not he our Father that bought us? Hath he not made us, and eſtabliſhed us?

2. The

2. The person *offending*; a frail creature; of a dependant being; preferred out of nothing, to the noble condition of the humane nature. One that hath taken upon him the Profession of Religion, engaged himself to the duties of Christianity by a solemn Vow in Baptism, participated the means of Grace in a greater measure than others, and hath had so much experience of God's more especial favour towards him. One who is called a *Christian, and rests in the Gospel, and makes his boast of Christ, and knows his will, and approves the things that are more excellent, &c.* Rom. 2. 27, 11.

2. The Place; where we have enjoyed the liberty and sun-shine of the Gospel; *In the land of uprightness dealing unjustly.* Isa. 26. 10. In that very place which hath so much abounded with temporal and spiritual blessings, *flowing with milk and honey*; and that which is more nourishing and pleasant to the *soul*, than either of these to the *body*. The Word and Ordinances of God in sincerity and power. 'Tis recorded of the Israelites, *Psal. 106. 7. That they provoked God at the Sea, even at the Red-sea*, which is repeated with an *Emphasis*, as being the place of mercy where they had lately seen so miraculous a deliverance; which circumstance did add a great aggravation to their rebellion.

3. The Thing; that which we have so often relapsed into against which we have so frequently resolved, being in it self (it may be) of a more foul and scandalous nature, &c. Hitherto belong the aggravations which concern the kinds of sin which were mentioned before.

4. The Means; with hypocritical pretences, making Religion the veil for our unlawful desires, fighting against God with those abilities with which we should serve him. Abusing

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2. The

using that health, wealth, strength, wit, and all the other Talents we have received; not only neglecting to improve them unto the glory of the Giver, but wastfully lavishing of them, so that we cannot with the foolish servant, give God his own again; using them as weapons against him, thereby resisting his Spirit and Ordinances.

5. The End.

5. The End; for lying vanities, the short pleasures of sin, which are not without some mixture of sorrow, in the very enjoyment of them, and do afterwards fill the soul with guilt and fear; *Forsaking the fountain of living waters, and hewing out unto our selves broken Cisterns that will hold no water. Spending our money for that which is not bread, and our labours for that which satisfieth not.* Prosecuting those things whereof we might be ashamed; the end of which will be death.

6. The Manner.

6. The manner how; which is capable of much amplification, it being a great addition to the heinousness of any sin, when it is committed, either

Out of *ignorance*, when we have had means of being better informed; Out of *impudence*, against the dictates of Nature, the light of Reason

Heb. 10. 16. and Education; some taste and relish of Spiritual things; the checks of Conscience; former promises and resolutions. After much *consideration* and debate with our own hearts. Against our own *experience* and observation of many Judgments that have been inflicted upon such a sin. Against many *Examples*, much *Patience*, the means of *Remedy*; in which respects the sins of men are much worse than those of the Devil; for he never sinned against *Example*, being the first offender, nor against *Patience*, being

being immediately upon the first offence cast into hell; nor against *Remedy*, there being no possible means allowed him for his recovery. Out of *base ingratitude*, against the frequent and favourable motions of the blessed Spirit. *Despising the riches of God's*

goodness, and forbearance, and long-suffering, whereby we should have been led to repentance. After frequent relapses, which

do multiply the guilt of sin, like the increase of figures, though the first fault be but as one, yet the second relapse makes it as ten, the third as an hundred, the next as a thousand, and so on, according to this multiplied proportion. Out of *presumption* and forestalling of pardon, making the mercy of God to lead us unto sin. Out of much *obdurateness and pertinacy*; casting his *Laws behind*

our backs, and bating to be reformed. Drawing iniquity with cords of vanity, and sin

as it were with Cart-ropes. Treasuring up wrath against the day of wrath; as if we would weary God with our iniquities,

with much forwardness and constancy, notwithstanding the great trouble and difficulty there hath been in the service of sin; without any, or with very small temptation, with much *cheerfulness* and

delight, as if there had been pleasure in destruction; with much *eagerness* and

desire, *drinking iniquity like water, working all uncleanness with greediness*; with

an high hand, as if we would reproach the Lord, refusing to return unto him; with

mad impudence, provoking God to his face, as if we were stronger than he.

7. The Time when: Not only in our *Childhood*, but in our *Manhood*; not only when we sat in darkness, in the days of our *unregency*; but since he hath called us into his marvellous light,

Rom. 2. 4.

2 Pet. 2. 22.

Psal. 53. 87.

Isa. 5. 18.

Rom. 2. 5.

Isa. 43. 24.

Joh. 15. 16.

Ephes. 4. 19.

Numb. 15. 30.

Jer. 5. 3.

Isa. 65. 3.

1 Cor. 10. 22.

7. The Time.

light, since the glorious Gospel hath shined into our hearts, having (perhaps) but lately suffered under such an affliction, and received such a special deliverance, upon which we did renew our Covenant with God by fresh Resolutions of strict and circumspect walking.

Each of these Circumstances may be otherwise more largely amplified, according to the several natures of those sins to which they are applied in our confessions; but by that which hath been already said, it may sufficiently appear, how the distinct understanding and consideration of them may be very useful in this business.

C H A P. XIV.

Of our acknowledging the Punishments that are due to Sin.

WHen we have thus acknowledged our sins by an *Enumeration* and *Aggravation* of them; we are in the next place to own the *punishments* that are due unto them, thereby the better to affect us with sorrow and indignation at those evil courses, which will expose us to so many fearful dangers. That thus remembering our doings which were not good, we may loath our selves for our abominations! Acknowledging that we are not worthy of the least of his mercies, or truth, that he hath shewed unto us; Desiring to abhor our selves, and repent in dust and ashes.

Ezek. 36. 31.

Gen. 32. 10.

Job 42. 6.

Thus

Thus the Prodigal in his submission to his father, first he acknowledges his offence; *I have sinned against heaven, and against thee*; and then he owns the punishment; *And am no more worthy to be called thy son*. There being a natural consequence betwixt these two. For if God spared not the Angels that sinned, but delivered them into chains of darkness to be reserved unto judgment; if he spared not the old world, but brought a flood upon them; if the Cities of Sodom and Gomorrah were turned into ashes, being condemned unto a dreadful overthrow, that they might be examples to those that after should live ungodly: If God spared not the natural branches, but cut them off for their disobedience and unbelief; we may certainly then conclude, that though sentence against other evil works be not executed speedily, yet they shall not go unpunished; But evil shall hunt the wicked person to overthrow him. And therefore, besides the confession of our sins, it is also requisite that we own and acknowledge the punishments that are due unto us for them.

Now these punishments are either

External.
Internal.
Eternal.

i. The *External* are those that concern the outward man; either in Body, Friends, Name, Estate.

i. In our *Bodies*: 'Twere but justice, if God should deprive us of our health; if he should smite us with a consumption and a fever; with an inflammation, and an

Luke 15. 18,
19.

2 Pet 2. 4, 5, 6.

Rom 11. 21.

EccL 8. 11.

Psal. 140. 11.

i *External*:

Bodies.

Deut 28. 21.

extream burning; with the botch of Egypt, with the emrods, and with the Leprosie, whereof we cannot be cured; if he should send upon us sore sicknesses, and of long continuance; if he should suffer us with *Job*, to be so wholly over-spread with sores, that we should become loathsome to our own selves. That we should chuse strangling and death rather than life.

It were but justice if he should strike us blind, or deaf, or lame; if he should take from us those Senses by which we have so much dishonoured and provoked him; if he should deprive us of those Limbs and Members which we have used as instruments of sin, and weapons of unrighteousness.

Friends.

2. In respect of our *Friends*: We might justly expect that God should cast us into a forlorn, destitute condition, when there should be none to relieve or pity us. He might take from us the help and comfort of our *Friends*, either turning their hearts against us, or depriving us of them by death.

Names.

3. In regard of our *Names* and Credit: He might give us over to those notorious, scandalous censures, by which we should be made ashamed to live, and afraid to die. He might justly make us an astonishment, and a proverb to a by-word amongst all Nations: To be laughed to scorn, and had in derision of them that are round about us. He might blot out our names from under heaven.

Estates.

Isa. 28. 7.

4. For our *Estates*, if God should lay judgment to the line, and righteousness to the plummet, he might number every one of us to the sword, and to captivity,

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ty, and to ruine: Depriving us of our liberty, peace, plenty. It were but justice if he should suffer us to be shut up in some prison or dungeon, where we could not enjoy the mercies that we possess. If he should lead us into captivity, sell us into some cruel slavery and bondage: Scatter us abroad among all the Kingdoms of the earth, causing us to wander about in sheep-skins, and goat-skins, being destitute, afflicted, tormented: Being dispersed in the deserts and mountains, in dens and caves of the earth.

If he should take from us that peace, quietness, comfort, which we have formerly enjoyed, filling us with confusion and trouble, giving us over to the rage and malice of our enemies: Causing the Sun to go down at noon, and darkening the earth in the clear day; surprising us with sad confusions, when we think our selves most secure and happy, Turning our feasts into mourning, and our songs into lamentation; bringing sackcloth upon all loins, and baldness upon every head; making us to eat our bread with carefulness, and to drink our water with astonishment.

If he should deny us his Creatures when we want them, take them from us when we have them, withhold his blessing from attending them, debar us from the comfortable enjoyment of them; sending upon us cleanness of teeth, the evil arrows of famine; breaking the staff of our bread; taking away our corn in the time thereof; making the heaven over us to be brass, and the earth under us

Liberty.

Deut. 18. 25.

Heb. 11. 37.
38.

Peace.

Amos 8. 9.

Verse 10.

Ezek. 12. 19.

Plenty.

Amos 4. 6.

Ezek 5. 16.

Hosea 2. 9.

Deut. 28. 23.

- to be iron: If he should rain fire and brimstone down upon us; if he should afflict us with hunger, and thirst, and nakedness, and the want of all things; if he should send a rust and canker upon our estates, making an hole in the bottom of our bags, by which our gains should insensibly drop away, and slip from us; if he should curse us in the city, and in the field; in our basket, and in our store; in the fruit of our land, and the increase of our cattle; in all our endeavours, and the works of our hands; feeding us with the bread of affliction, and with the water of affliction: Giving us to drink the cup of trembling, and the dregs of the cup of his fury: Stretching out upon us the line of confusion, and the stones of emptiness: If he should make the portion of our cup to be snares, fire and brimstone, and an horrible tempest.

2. Internal Punishments are those that concern the Soul and inward Man, either

in respect of Blessings } Natural.
 } Spiritual.

- Deut. 28. 28. It were but Justice, if God should take from us our Wits, Reasons, Memories; if he should smite us with madness and astonishment of heart: Giving us Hearts of Beasts, making us become raving and desperate, or stupid and brutish: If he should deprive us of our inward peace and quietness, giving us a trembling heart, and sorrow of mind: Scaring us with dreams, and terrifying us with visions. Making our guilty Conscience
- Dan. 4. 16.
- Deut. 28. 65.
- Job 7. 14.

to fly in our Faces; to gnaw upon the Soul with fierce and restless accusations, to fill the thoughts with terrors and amazement.

It were but Justice, if he should deprive us of all his Holy Ordinances; sending upon us a *Famine of the Word*: Removing our teachers Am. 8. 11. into corners, so that our eyes cannot see Isa. 3. 10. them; making the night to come upon us, Mic. 3. 6, 7. wherein we should not have a vision; that it should be dark unto us, that we cannot divine; that the Sun should go down over our Prophets, and the day be dark upon them; that the Seers should be ashamed, and the Diviners confounded, all of them covering their lips, because there is no answer from God.

If he should reject all our holy Services, hide himself from us when we seek his face; stopping his ears when we cry unto him; laughing at our calamities, and mocking when our fear cometh; if he should fling our Prayers back into our faces with a Curse instead of a Blessing; if he should take our confessions as an evidence against our selves, and condemn us out of our own mouths.

If he should substract the means of Grace, and not any longer continue the proffers of mercy to those who have so much undervalued and abused them: If he should cause his grieved Spirit to retire from us, and finally give us over to our own desperate hardness and impenitency, to vile Affections, to a seared Conscience, and a reprobate Sense, whereby we might be continued in our evil courses, till the Day of his Vengeance.

3. *Eternal Punishments* are such as 3. *Eternal*, concern our immortal condition after

this life: They are either of } Loss.
} Pain.

1. The punishment of *Loss* does consist in being for ever banished from the blessed presence of God, and the joys of Heaven. In being
 2 Thes. 1. 9. *punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.*

2. The pain of *Sense* does consist in those most exquisite and unexpressible torments which shall be inflicted on the damned, set forth in Scripture
 Mat. 15. 21, *by everlasting fire, utter darkness, the worm*
 22, 23. *that dies not, and the fire that is not*
 Mark 9. 40. *quenched: Chains of darkness; the black-*
 2 Pet. 2. 5. *ness of darkness for ever: The Lake of fire*
 Jude 13. *burning with brimstone.*

Rev. 19. 20. *It were but Justice, if God should cut*
 2 Pet. 2. 1. *us off with swift destruction, snatching us out of the Land of the living, with our sins and fears upon us, and cast us into those Regions of Darkness, those black and cruel habitations, where there is nothing but weeping and gnashing of teeth.*

2 Thes. 1. 8. *If he should take vengeance upon us in*
 Rev. 14. 10. *flaming fire; making us to drink the wine of his wrath, which is poured out without mixture into the cup of his indignation: Tormenting us with fire and brimstone in the presence of his holy Angels.*

Should God deal with us according to our deserts, it would have been much better for us that we had never been born. He might justly inflict upon us all the plagues of this life, and eternal torments in the life to come. There is nothing could remain for us to expect, but a certain fearful looking for of judgment, and fiery indignation to devour us

It were easie to amplify each of these heads, from those many curses and judgments denounced in Scripture, which are all of them applicable to this purpose, as being the desert of sin.

The

The serious consideration and application of these things, will very much conduce to the exciting of such affections in us, as do become the duty of confession.

CHAP. XV.

Of the proper Materials for a Transition, whereby Confession and Petition may be annexed.

THUS much briefly concerning the *Matter* and *Method* to be observed in our *Confession*.

That which should succeed next unto it, is *Petition*.

But for the better connexion of these two, 'tis requisite that they be joined together by some fitting *Transition*. The most natural materials for which, may be referred unto some of these heads.

1. A profession of our shame and sorrow in the consideration of our many sins, and the punishments due unto them. A readiness
to loath our selves for our abominations. Ezek. 36. 31.
 To judge and condemn our selves, that we may not be condemned of the Lord. A willingness
to set our sins ever before us; as considering that though the *acts* of them be past, yet the *guilt* and the danger may be present, and that there may be many now in Hell, who have not been so great sinners as we. Of this kind is that speech of *Ezra*; *O my God, I am ashamed, and blush to lift up my face to thee.* And *Job*; *I abhor my self, and repent in dust and ashes.* And *Daniel*; *O Lord, to us belongeth confusion of face, because we have sinned against thee.* Ezra 9. 6. Job 42. 6. Daniel 9. 8.

2. An expression of our desire to flie utterly out of our selves, to renounce all our own righteousness: *How should man be just with God? if he should contend with us, we could not answer for one of a thousand. If thou shouldst be extream to mark what is done amiss, O Lord, who may abide it? But there is mercy and forgiveness with thee, that thou mayest be feared; thou knowest our frame, and considerest that we are but dust; frail infirm Creatures, and therefore thou dost not expect perfection from us; if we could have no sin, we should have no need of a Redeemer; we are of our selves altogether impotent and unclean, and our righteousnesses as filthy rags.*
- Job 9. 2, 3. 3. A promise of amendment for the future: Renewing our Covenant with God, by fresh resolutions of a strict and holy conversation: Professing our desire to fear his name, and to be engaged to him by an everlasting Covenant, never to depart from him again; *O that my ways were so directed, that I might keep thy Commandments always! O that thou wouldst enable us to repent and be converted, that our sins may be blotted out, when the times of refreshing shall come! It is the desire of our Souls to walk more holily and humbly before thee for the future; to keep a stricter watch over our own hearts and ways.*
- Pfal. 130. 3, 4. Ifaiah 64. 6. Neh. 9. 38. Chap. 10. Verse 29. Psal. 119. 5. Act. 3. 19.
4. A brief application unto our selves of such mercies and promises as belong to those that believe and repent. Though we have not expressed the dutiful affections of *children*, yet God cannot renounce the tender compassions of a *Father*; and if *earthly* Parents can give good things to their children, will not he be much

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much more ready to be gracious to his ?
With the Lord there is mercy, and with him Psal. 130. 7.
is plenteous redemption. And, we have an 1 John 2. 1.
advocate with the Father, Jesus Christ the
righteous, who is the propitiation for our sins. He hath
promised to hear and grant the requests that are put
up in faith ; that he will have respect to those of an
humble and contrite heart ; that those who do not
hide their sins, but confess and forsake
them, shall find mercy : That he delight- Ezek. 33. 11.
eth not in the death of a sinner, but rather
that he should be converted and live : That
the sacrifices of God are a broken spirit ; a Psal. 51. 17.
broken and a contrite heart he will not despise.
And now, O Lord, thou art that God, and 2 Sam. 7. 28.
thy words be true, and thou hast promised
such mercies unto thy servants ; therefore now let it be unto
us according to thy word. We desire to lay hold
on that word of promise, that thou
wilt heal our back-slidings, and love us Hof. 14. 4.
freely : That thou wilt not turn away from Jer. 32. 40.
us, to do us good ; but wilt put thy fear into
our hearts, that we shall not depart from thee.
O think upon thy servants, as concerning this Psal. 119. 49.
word of thine, wherein thou hast caused us
to put our trust ! Truly our hope is even in
thee. 'Tis the desire of our Souls to
seek after thee, and to come unto thee,
and thou never failest them that seek thee. Psal. 9. 10.
Of those that come unto thee, thou puttest John 6. 37.
away none. O be pleased to establish this
word of thine unto thy servants, and let them not be dis-
appointed of their hope.

Though the wages of sin be death, yet this is our comfort, that the gift of God is eternal life, through Jesus Christ our Lord.

The

The Scripture is very copious in other pertinent expressions for each of these heads, and to some of these the most proper matter for *Transition* is reducible.

CHAP. XVI.

Concerning Deprecation of evil; with several Arguments to back our Requests of this nature.

THE chief Heads of Matter for *Petition*, are summarily comprehended in the Lord's Prayer, Chap. V. as hath been shewed before.

All *Petition* is $\left\{ \begin{array}{l} \text{Our selves,} \\ \text{either for} \end{array} \right\} \begin{array}{l} \text{Deprecation.} \\ \text{Comprecation.} \end{array}$
 $\left\{ \begin{array}{l} \text{Others.} \\ \text{Intercession.} \end{array} \right.$

In petitioning for our selves, the first thing to be explained, is *Deprecation*, which concerns the *prevention*, or *removal*, or *lessening* of *evil*.

I. Sin. The first evil to be prayed against, is that of *Sin*; and therein we should deprecate both the $\left\{ \begin{array}{l} \text{Guilt.} \\ \text{Power.} \end{array} \right.$

I. The guilt of Sin.

I. The *guilt* of sin is that imputation whereby we are obliged to the wrath of God, and all the curses of the Law; and therefore we have great need to pray that he would *forgive us our debts*; Isa. 44. 22. That he would blot out our transgressions as a Cloud: Zac. 13. 1. That he would open unto us the fountain for sin, and for uncleanness: Mich. 7. 19. That he would have compassion upon us, subduing our iniquities, and casting our sins into the depths of the Sea. That we may be

be justified freely by his grace, through the redemption that is in Jesus Christ: That he would cleanse us from all filthiness both of flesh and spirit: That he would blot out the hand-writing that is against us, and take it out of the way, nailing it to the Cross of Christ.

Rom. 3. 24.

2 Cor. 7. 1.

Col. 2. 14.

Of this kind we have sundry Deprecations in Scripture: So David, Remember, O Lord, thy tender mercies, and thy loving-kindnesses, for they have been ever of old. Remember not the sins of my youth, nor my transgressions; for thy Names sake, O Lord, pardon mine iniquity, for it is great.

Psal. 25. 6, 7.

Verse 11.

Lord be merciful unto me, heal my soul, for I have sinned against thee.

Psal. 41. 4.

Have mercy upon me, O God, according to thy loving-kindness, according to the multitude of thy tender mercies, blot out my transgressions, wash me thoroughly from mine iniquities, and cleanse me from my sin. Purge me with Hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Hide thy face from my sins, and blot out all mine iniquities.

Psal. 51. 1, 2.

Verse 7.

Verse 9.

O remember not against us our former iniquities; help us, O God of our salvation, for the glory of thy Name. Deliver us, and purge away our sins for thy Names sake.

Psal. 79. 8, 9.

Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy Name.

Pf. 119. 132.

Take away all our iniquities, and receive us graciously.

Hof. 14. 2.

Heal our back-slidings, and love us freely.

Verse 4.

Now

Now because this is one of the chief wants, against which we should petition; therefore we should endeavour to back our requests in this kind, with such *Arguments* as may serve to stir up our *fervency*, and strengthen our *faith* in this desire.

Ezek. 18. 21,

1. From the *Mercy* of God, who desires not the death of a sinner, but at what time soever he shall truly repent, hath promised to forgive him. He hath commanded us to ask *daily pardon*, as well as *daily bread*; shewing thereby, that as the best Man shall continually need pardon, so he is more ready to give it, than we are to ask it. He has entreated us to be reconciled unto him. He does invite and call us when we are impenitent, and therefore he will be much more ready to embrace and accept of us, when we desire with repentance to return unto him. He would not

Prov. 3. 8.

have us send our Neighbour away empty, when that which he would borrow is with us. How much more then shall he who is the *Father of mercies*, in respect of whom all the compassion in Man is not so much as a drop to the ocean? How much more shall he accept and grant the

Psal. 130. 7.

desires of his children? for, with the

Exo. 13. 5.

Lord there is mercy, and with him there is plenteous redemption: he hath enjoy'd us to help our Enemy's Ox or Ass when

1 Cor. 9. 9.

they are in danger. And doth God take care of Oxen? Hath he not a far greater esteem of his own Image in man? Will he not much rather extend his bounty and goodness unto such as are oppressed under the burthen of their sin? Though no sin be *little* in it self; yet the greatest sin is but *little* in comparison to his mercy. The more our offences have been, the more may he glorifie himself in the pardon of them.

2. From

2. From the *Merits of Christ*, who is the propitiation for the sins of the whole world. He came to save that which was lost: To quicken those that were dead in trespasses and sins. To this end was he born, and for this end came he into the world, that he might save sinners. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, that with his stripes we might be healed. He hath satisfied for us as our Surety, and hath suffered the punishments that were due unto our sins; and it cannot stand with the Justice of God, to require a debt twice over, to punish them again in us, when he hath already punished them in Christ.

1 John 2. 2.

Mat. 18. 11.

Eph. 2. 1.

Joh. 18. 37.

Isa. 53. 5.

3. From our own *Frailties*. What is man, that he should be clean; and he that is born of a woman, that he should be righteous? God will pity those that fear him, because he knows their frame, he considers that they are but dust. He remembers that they are but flesh, and no flesh can be righteous in his sight. Before him no man living can be justified. The greatness and the sense of our unworthiness, does make us the fitter objects for his mercy. The whole have no need of the Physician, but the sick.

Job 15. 14.

Psal. 103. 14.

Psal. 78. 39.

Psal. 143. 2.

Mat. 9. 12.

And as we are to pray for the pardon of our sins, against the guilt of them; so likewise for the sense and evidence of this pardon, against our own doubts, that being justified by faith, we may have peace with God through our Lord Jesus Christ; that we may be sealed with the holy Spirit of Promise, which is the earnest of our inheritance, until the redemption of the purchased possession; of this kind are those Petitions of David.

Romans 5. 1.

Eph. 1. 13, 14.

Say

. From

- Pfal. 35. 3. Say unto my soul, I am thy salvation.
- Pfal. 51. 12. Restore unto me the joy of thy salvation, and establish me with thy free spirit.
- Pfal. 4. 6. Lord, lift thou up the light of thy countenance upon us.
- Pfal. 90. 14. O satisfy us early with thy mercies, that we may be glad and rejoyce all our days.
- Pf. 119. 135. Make thy face to shine upon thy servant, and teach me thy statutes.

The reasons to back this request, may be,

1. From the Justice of it; we do but ask an acquittance where the debt is paid (Christ having already satisfied for our sins). And shall Gen. 18. 25. not the judge of all the earth do right? He hath promised to be found of those that do not seek him, and to seek after those that go astray from him, and will he not much rather accept, and be favourable to such as desire to seek after him, and to wait upon him in the observation of his own Ordinances. He hath said, that we shall not seek his Isa. 45. 19. face in vain.

2. From the facility of it; 'tis but saying the word only, and we shall be whole; if we could relieve all those that beg of us, with meer words, there is none should ask without success. But now with God, 'tis all one to do a thing, as to speak it. 'Tis Psal. 85. 8. but speaking peace to our souls, and we Jer. 32. 27. shall have it. Behold, thou art the Lord, the God of all flesh, there is nothing too hard for thee.

2. The power of sin.

- II. Next to the guilt of sins, we should pray against the power of them, that we may not relapse into them again for the future, that sin may not reign in our mortal bodies: That we may not be brought into captivity unto the law of sin, which is in

Rom. 6. 12. Verse 23.

in our members : That God would redeem us from all our iniquities; and with the blood of Christ purge our Consciences from dead works to serve the living God : That he would enable us to put off, concerning our former conversation, the old man, which is corrupt according to deceitful lusts; to crucifie the flesh with the affections and lusts of it : That we may have no fellowship with the unfruitful works of darkness : That our hearts may not be hardened through the deceitfulness of sin : That we may not walk according to the course of the world, fulfilling the desires of the flesh : That he would cast down every imagination and high thought that exalteth it self against the knowledge of God, and bring into captivity every thought unto the obedience of Christ.

Tit. 2. 12.

Heb. 9. 14.

Ephes. 4. 22.

Gal. 5. 24.

Eph. 5. 11.

Heb. 3. 13.

Eph. 2. 2, 3.

2 Cor. 10. 5.

Of this kind is that Petition of David, *Keep back thy servant from presumptuous sins; let them not have dominion over me. Order my steps in thy word, and let not any iniquity have dominion over me.*

Psal. 19. 13.

Psal. 119. 133.

'Tis not here necessary to make any large recital of the kinds of sins, mentioned before in confession; but to insist more fully and particularly on such to which we are more especially inclined, that they may be mortified and subdued.

The Arguments to strengthen our faith and fervency in this desire, may be such as these.

1. From the *fitness* of it in respect of his glory; it is not for his honour that his Servants should be under the Yoke of his Enemies.

2. From our own *Impotency* for it; evil being always present with us, and sin so easily besetting us. And of our selves we are no more able to lay aside these weights, and to cast off our sins, than an

Ethiopian

Ethiopian to cast off his blackness, or a *Leopard* his spots.

Phil. 3. 21. 3. From the *Facility* of it to God; he is stronger than the strong man, and can *subdue all things to himself*.

Mic. 7. 19. 4. From his *Promise* and *Covenant*, whereby he hath engaged himself to *subdue our iniquities*, and to keep us from departing from him.

2. Temptation. 2. Another evil to be prayed against, is *Temptation*, according to that in the Lord's Prayer, *Lead us not into temptation*; that we may be freed from *Trials* themselves, so far as may stand with God's good pleasure; especially the evil of them, that we may not be overcome by them, nor faint under them.

Temptation is of three kinds:

Jam. 1. 14. 1. From our own corrupted natures, by which we are very apt to be *drawn aside*, and *enticed* to all manner of sins; there being no kind of impiety, but what this does make us capable of; and will (without God's restraining or renewing Grace) at some time or other *dispose* us unto. And herein, more particularly, the blindness of our understandings, our wicked imaginations, and fleshly reasonings, the perverseness of our wills, the hardness and earthiness of our affections, the insensibleness of our Consciences, the depravation of all our Faculties.

1 Pet. 5. 8. 2. The malice and subtilty of the Devil, who *as a roaring Lion* walks about seeking whom he may devour; and is still provoking us to those evils which are most suitable to our particular occasions and dispositions: *Watching for advantage against us*, desiring to *sift and winnow us as wheat*

2 Cor. 2. 11.

Luke 22. 31.

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wheat : and therefore we had need to pray that we may be *sober and vigilant*, having upon us *the whole armour of God*, whereby we may withstand the wiles of the Devil; that we may constantly resist him, being *stedfast in the faith*, taking heed of the depths of *Satan*. That we do not fall into reproach, and the snare of the Devil. That the God of peace would bruise Satan under our feet.

Mat. 26. 41.

Eph. 6. 11.

1 Pet. 5. 8.

Rev. 2. 24.

1 Tim. 3. 7.

Rom. 16. 20.

3. The allurements or terrors of the world, either by profits, pleasures, honours, on the one hand; or losses, dangers, troubles, disgrace, persecution on the other. *The rain descending, the floods coming, the winds blowing, and beating upon us.* The evil customs and examples of the generation wherein we live; the slavish hopes and fears of men.

Mat. 7. 27.

Besides these kinds of temptation, we are likewise to pray against the *degrees* of it, suggestions, consent, practice, delight, habitual custom, and necessity.

Jam. 1. 14.

That God would enable us always to watch and pray, lest we fall into temptation.

Mat. 26. 41.

And because every man hath some particular sin or temptation to which he is more especially exposed; belonging either to his age, temper, calling; therefore he should endeavour to observe, and find out; and more fully to enlarge himself in his deprecation against that.

3. The last sort of evil to be prayed against, is that of *Punishment*. The kinds of which were mentioned before under the Head of *Confession*: and are likewise reducible under that other head concerning *Protection*; and

3. Punishment.

and therefore it will be needless here to make any particular recital of them.

In the *general*, we are to pray against all those Judgments which may be inflicted upon us either in our bodies, friends, names, estates. Against those more eminent Miseries of *Sword, Famine, Pestilence*, (which three being of a publick nature, concerning the Nation and community in which we live, may be more particularly insisted upon under the head of *Intercession*) against distraction and sorrow of mind, trouble of conscience, the loss of God's holy Ordinances, and eternal Damnation.

Pfal. 91. 10. *That no evil may befall us, neither any plague come nigh our dwellings.*

Pfal. 6. 1. *That he would not rebuke us in his anger, neither chasten us in his displeasure.*

Pfal. 51. 11. *That he would not cast us away from his presence, nor take his holy spirit from us.*

Those Judgments ought to be more particularly deprecated, with which we are at any time frightened or afflicted.

CHAP.

C H A P. XVII.

Of Comprecation for spiritual good things : The Sanctification of our Natures, the Obedience of our Lives.

NEXT to Deprecation against evil, may succeed Com-
precation for that which is good.

Now because good things may be wanting, either in whole or in part, or in respect of duration, and some intermissions ; therefore we should petition not only for the things themselves, but also for the encrease and continuance of them.

Good is either { Spiritual.
Temporal.

In asking of spiritual good things, the first and chief matter to be prayed for, is the sanctification of our natures : That *God's Kingdom may come into our hearts,* that he *would give unto us a new heart,* and put a new spirit within us : That he would take from us our stony heart, and bestow upon us hearts of flesh : That he would put within us the law of the spirit of life, which may make us free from the law of sin and death : That we may put on the new man, which after God is created in righteousness and true holiness : That we may be regenerate, and become new creatures, being born again of that incorruptible seed, the Word of God.

1. The sancti-
fication of
our natures.

Ezek. 36. 26.

Romans 8. 7.

Eph. 4. 24.

1 Pet. 1. 23.

Eph. 3. 16.

That God would grant us, according to the riches of his glory, to be strengthened with might by his spirit in the inward man.

1 Thes. 3. 13.

That he would establish our hearts unblamable in holiness before God, even our Father, at the coming of the Lord Jesus Christ with all his Saints.

Rom. 8. 11.

That the Spirit of Christ may dwell in us.

Aft. 13. 43.

That we may continue in the grace of God, and in the faith, grounded and settled; and may not be moved away from the hope of the Gospel.

Col. 1. 13.

Of this kind is that petition of David for himself, Create in me a clean heart, O Lord, and renew a right Spirit within me.

1 Thes. 5. 23.

And the Apostle for others; The God of peace sanctifie you throughout, that your whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ.

Here we are more particularly to insist on the renovation of our several { Faculties, } answerable to { Parts }

I. Our inward man.

what we did acknowledge concerning the Depravation of them, in the Confession of our Original sin. As first for our Faculties.

For our understandings.

Rom. 12. 2.

1 Cor. 2. 14.

Rom. 16. 19.

Our conscience.

Heb. 9. 14.

1. That we may be transformed by the renewing of our minds: That we may be able to have a spiritual discerning of the things of God; being wise to that which is good, but simple and harmless to that which is evil.

2. That he would purge our Conscience from dead works to serve the living God; that they may be tender of his glory, and our own good; truly performing the offices which belong unto them, both in accusing and excusing us, according to several occasions.

3. That

3. That he would *circumcise our hearts*, that we may set our affections on things above, and not on earthly matters; that we may not be deceived with false appearances, but may approve the things that are most excellent.

Our affecti-
ons.

Rom. 2. 29.

Col. 3. 2.

Phil. 1. 10.

4. That he would reform and sanctifie our wills, that we may in every thing submit them unto his; *delighting to do his will. Not seeking our own wills, but the will of him that sent us.*

Our Wills.

Psal. 40. 8.

John 5. 30.

5. That he would rectifie our memories, making them more faithful in retaining all such holy Lessons as we shall learn; in recalling them to mind, according to several opportunities; that we may be always ready to stir up our minds by way of remembrance, that we may never forget God.

Our Memo-
ries.

2 Pet. 3. 1.

Deut. 8. 11.

And so for our bodily Parts, or outward Man, that we may become the *Temple of God, where his Spirit may dwell*: That we may present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service: That all our parts and members may be instruments of righteousness unto holiness.

2. Our out-
ward man.

1 Cor. 3. 16.

Rom. 12. *1.

Rom. 6. 13, 19.

In which desires we may strengthen our faith with such arguments as these.

1. God only is able for this great work: In us dwelleth nothing that is good: It is he that must work in us both to will and to do, of his good pleasure. 'Tis not in our power to regenerate our selves; for we are not born of blood, nor of the will of the flesh, nor of the will of man (that is, not of any natural created strength), but of

Rom. 7. 18.

Phil. 2. 13.

John 1. 13.

God.

Eph. 3. 20. *God. And he is able to do exceeding abundantly above all that we can ask or think. 'Tis as easie for him to make us good, as to bid us to be so.*

2. He is willing, and hath promised
 Ezek. 36. 26. *to give unto us a new spirit : To put his*
 Jer. 31. 33. *law in our inward parts, to write it in our*
 Luke 11. 13. *hearts. And if men that are evil, know*
how to give good gifts to their children, how
much more shall our heavenly Father give the holy Spirit to
them that ask him ? He hath professed it to be his own
 1 Thes. 4. 3. *will, even our sanctification ; and he can*
not deny us the performance of his own
 will. He hath promised, that those
 Matthew 5. 6. *who hunger and thirst after righteousness,*
shall be filled. And therefore if he hath
in any measure given us this hunger, we need not
doubt but he will give us this fulness likewise. He
 Prov. 8. 31. *hath said, that he delights to dwell with*
the sons of men. And what reason have
we to doubt the success of our desires, when we do
beg of him to do that which he delights in ?

II The obedience of our lives.
 II. The next thing to be prayed for, is the obedience of our lives, answerable to that in the Lord's-Prayer, *Thy will be done on earth as it is in heaven :* And here likewise we are to petition for spiritual grace and abilities, both to perform, and to continue, and to encrease in all holy duties.

1. For the Performance of them, that he
 Psal 23. 3. *would lead us into the paths of righteousness :*
 2 Cor. 1. 12. *That with simplicity and godly sincerity we*
may have our conversation in this world :
 Tit. 2. 12. *That denying all ungodliness and worldly*
lusts, we may live soberly, righteously, and
godly in this present world : That God
 Heb. 12. 28. *would give us grace, whereby we may serve him*

him acceptably with reverence and godly fear :
 That we may not any more be conformed
 unto this world : That being dead unto sin,
 we may live unto righteousness : Not any
 longer spending the rest of our time in the
 flesh, to the lusts of men, but to the will of
 God : That the time past of our lives may
 suffice to have served divers lusts : That for
 the future we may walk as obedient children,
 not fashioning our selves according to the for-
 mer lusts, in our ignorance ; but as he who
 hath called us, is holy, so we may be holy
 in all manner of conversation.

To this purpose is that desire of Da-
 vid, *O that my ways were directed to keep*
thy statutes : And in another place, *Teach*
me to do thy will, for thou art my God :
let thy good Spirit lead me into the land of
uprightness. And elsewhere, *Shew me thy*
ways, O Lord, and teach me thy paths :
Lead me in thy truth, and teach me ; for
thou art the God of my salvation. Teach
me thy ways, O Lord, and I will walk in
thy truth ; unite my heart to fear thy Name.

2. For our Continuance in them, That
 we may serve him without fear, in holiness
 and righteousness before him all the dayes of
 our lives. Being stedfast and unmoveable,
 always abounding in the work of the Lord ;
 Holding faith and a good conscience : Pati-
 ently continuing in well-doing, without weariness,
 as knowing that in due time we shall
 reap, if we faint not : Holding fast the pro-
 fession of our faith without wavering : that
 our hearts may be established with grace :
 that amidst all outward changes and
 losses, we may still hold fast our integrity,

Rom. 12. 2.

1 Pet. 2. 21.

1 Pet. 4. 2, 3.

1 Pet. 1. 14.

Psal. 119. 5.

Psal. 143. 10.

Psal. 25. 4. 5.

Psal. 86. 11.

Luk. 1. 74, 75.

1 Cor. 15. 18.

1 Tim. 1. 19.

Romans 2. 7.

Galat. 6. 9.

Heb. 10. 23.

Heb. 13. 9.

Job. 3. 3.

Thus

- Thus the Apostle prays for the *Thessalonians*, that God would establish them in every good word and work.
- 1 Thes. 2. 17. 3. For our *Encrease* in them : That God would make all grace to abound towards us : That we always having all sufficiency in all things, may abound to every good work : That we may be strong in the Lord, and in the power of his might : Being filled with the fruits of righteousness, unto the glory and praise of God : That forgetting those things which are behind, and reaching unto those things which are before, we may continually press towards the mark for the prize of the high calling of God.
- Eph. 6. 10. Thus doth the Apostle pray for the
- Phil. 1. 11. *Hebrews* : The God of Peace make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight. And *Epaphras* for the *Colossians*,
- Phil. 3. 14. That they might stand perfect and compleat in all the will of God.
- Heb. 13. 20.
- Col. 4. 12.

C H A P. XVIII.

Of the several Graces and Duties enjoined in the First Commandment.

THE Graces that we should pray for, are many of them briefly summed up together in several Scriptures. But for our more full and distinct apprehension of them, they may be more particularly considered, according to their distinct relations, either

either to the } Law.
 } Gospel.

The duties enjoined by both these, may be easily collected from those vices and failings mentioned in our confession.

The first Table in the *Law* doth concern our duty to God.

The first *Commandment* does enjoin us to have *Jehovah alone for our God*; that is, in all respects to behave our selves towards him as our God. So that by this we are directed to pray for these graces and duties, viz. *Knowledge and Belief of him, Trust and Hope in him, Love towards him, Zeal for him, Rejoycing in him, Gratitude towards him, Patience under him, Obedience to him, Fear of him, being humble before him.*

Because it is not good that the soul should be without Knowledge; we should therefore pray that he would be pleased to incline our ears unto wisdom, and apply our hearts to understanding: That he would open our eyes to behold the wondrous things of his *Law*: That he would give unto us the spirit of wisdom and revelation in the knowledge of him; that the eyes of our understandings being enlightned, we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power: That he would enable us to be more inquisitive after those sacred truths revealed in the Word; more diligent to acquaint our selves with his holy *Attributes and Works*, more mindful of his Holiness, Justice, Truth, Power, Omnipresence; that he is about our paths, and beds, and acquainted with all our ways.

Knowledge.

Prov. 19. 2.

Proverbs 2. 2:

Psal. 119. 18.

Eph. 1. 17, 18.

Psal. 139. 3.

He

He doth search and know us, understanding our thoughts afar off, all things being naked and open in his sight.

Col. 1. 9, 10.

That we may be filled with the knowledge of his will, in all wisdom and spiritual understanding, that we may walk worthy of the Lord, unto all pleasing; being fruitful in every good work, and
Hosea 6. 3. encreasing in the knowledge of God, that we may follow on to know the Lord.

That he would sanctifie to us the knowledge we have already attained, that it may not be idle and ineffectual, but may produce in our lives answerable obe-

Rom. 1. 18. *dience, that we do not withhold any truth in righteousness.*

Belief.

That he would open our hearts to believe all those truths revealed in his
 Heb. 3. 12. *word; that he would enable us to take diligent heed, lest there should be in any of us an evil heart of unbelief, in departing from the living God.*

That we may firmly assent unto his promises and threats, and as we do profess our
 Tit. 3. 8. *selves to believe in God, so we may be careful to maintain good works.*

Trust.

That we may not rely on such outward means as cannot help us; but in all our wants and troubles, we may place our chief confidence on him, as knowing that he is infinitely wise, powerful, merciful; both able and willing to

2 Chr. 20. 12. *succour us; that when we know not what to do, our eyes may be upon him.*

That in our greatest exigences, when we are in a state of darkness, and can see no light, we may then

Isa. 50. 10. *trust in the name of the Lord, and stay up-*

Psal. 55. 22. *on our God: That we may cast our burden*

Psal. 91. 1. *upon him, and abide under the shadow of*

Psal. 37. 5. *the Almighty; Committing our ways unto*

Phil. 4. 6. *the Lord: being careful for nothing, but in every*

every thing by prayer and supplication, make our requests known unto God, who careth for us, and will never leave or forsake us.

That we may labour to stir up and strengthen our hope in him, such hope as may be well grounded, and will not make us ashamed; of which we may be always able and ready to give answer to every man that asketh a reason. That we may look more at the things which are not seen, than at those things which are seen: That in times of fear and danger, we may fly for refuge to lay hold on the hope set before us; which hope may be as an Anchor of the soul, both sure and stedfast: That no condition or temptation may make us cast away our confidence: That we may give all diligence to make our callings and elections sure: To clear unto our selves the evidences of our own everlasting well-being.

That we may love the Lord our God with all our heart, with all our soul, and with all our might: so far above that natural affection which we do bear to those other things, whether father or mother, wife or children, brethren or sisters, yea, and our own lives also; that we may be said to hate and despise them, in comparison of him. That our love may abound yet more and more in knowledge and in all judgment: That we may approve the things that are excellent: That we may delight in all those holy duties, whereby we may enjoy communion with him. That we may earnestly long and thirst after the enjoyment of him, when we shall come and appear before him.

Hope.

Romans 5. 7.

1 Pet. 3. 15.

2 Cor. 4. 18.

Heb. 6. 18.

Verse 19.

Heb. 10. 35.

2 Pet. 1. 10.

Love.

Deut. 6. 5.

Luk. 4. 26.

Phil. 1. 9, 10.

Psal. 42. 2.

That

Zeal.

That he would make us *Zealous*, and fervent in all holy duties, resolute and courageous in standing to the truth, not to be deterred by hopes or fears : Not wronging any good cause, either by our cowardize or indiscretion. Not resting our selves in a *lukewarm* profession, being neither cold nor hot ; but being valiant for the truth, and fervent in spirit : Always zealously affected in a good thing : Not being ashamed of the Gospel of Christ, which is the power of God to salvation ; considering what he hath said, That if we shall be ashamed of him in this adulterous generation, he also will be ashamed of us when he comes in the glory of his Father with his holy Angels.

Rejoicing in him.

That we may rejoice and glory in the LORD, placing our chief happiness in a spiritual communion with him : Serving him with joyfulness and gladness of heart : Delighting greatly in his Commandments : Finding more happiness in the light of his countenance, than in the increase of corn and wine : preferring his loving kindness before life it self.

Gratitude.

That he would make us more heartily sensible of those many great favours which are continually multiplied upon us. That he would draw up our hearts to Heaven, in the acknowledgement of his bounty and goodness ; that our souls may bless him, and our desires may be always towards him ; that we may be ready to talk of his loving kindness, and to speak good of his Name, endeavouring to express our gratitude, by the readiness and chearfulness of our obedience ; Seeking to glorifie his Name, by bearing much fruit unto him.

That

That we may be *Patient* under his afflicting hand, as considering that he is the Author as well of the *evil we suffer*, as of the *good we enjoy*. And shall we receive good from the hand of God, and shall we not receive evil? The greatest Judgment that can befall us in this life, is far less than our deserts. 'Tis the Lord's mercy that we are not consumed, because his compassions fail not: And then besides, he hath promised, that all things shall work together for the good of them that love him. And though the Cup may be bitter, yet it proceeds from the hand of a Father. That we may count our selves happy in what we suffer for righteousness sake; because the Spirit of God, and the Spirit of Glory resteth upon us. That we may rejoyce and glory in our tribulations; as knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed. Reckoning with our selves, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. That in all our sufferings we may trust in the living God; committing our souls unto him, who is our faithful Creator, and righteous Judge.

That we may accept the punishment of our iniquity, waiting upon God in the way of his Judgments. Being willing to put our mouths in the dust, rather than to open them in murmuring against him. Considering how unjust and unreasonable it is for a living man to complain, a man for the punishment of his sin, and that it

Patience.

Job 2. 10.

Lam. 3. 22.

Rom. 8. 28.

Joh. 18. 11.

1 Pet. 3. 14.

Rom. 5. 3, 4, 5.

Rom. 8. 18.

1 Tim. 4. 10.

1 Pet. 2. 23. &

4. 9.

Lev. 26. 41.

Isa. 26. 8.

Lam. 3. 29.

Verse 39.

is

Job 34. 31, 32. is rather meet to be said unto God, I
 Mic. 7. 9. have born chastisement, I will not offend any
 more; that which I see not, teach thou me;
 if I have done iniquity, I will do no more. I will bear
 the indignation of the Lord, because I have sinned against
 Ezek. 9. 13. him. He does punish us less than our ini-
 quities deserve. Not dealing with us af-
 ter our sins, nor rewarding us according to our
 iniquities; and we have no reason to repine at kind
 and moderate corrections; though in some respects
 Psal. 103. 18. he hath chastened us sore, yet he hath not gi-
 ven us over to death. He doth not afflict
 Lam. 3. 33. willingly, nor grieve the children of men.
 2 Sam. 15. 26. And therefore we have great reason
 totally to submit and resign up both our selves and
 affairs, to be governed by his wise providence, and
 1 Sam. 3. 18. to let the Lord do with us what seemeth good
 unto him.

Obedience.

That we may be constant, universal,
 2 King. 20. 3. sincere in our Obedience: Walking before
 him in truth, and with a perfect heart, and
 may do that which is good in his sight. That in the ge-
 neral course of our lives, we may demean our selves
 in a settled, regular way of submission and obedience,
 Psal. 119. 6. having respect to all God's Commandments;
 Rom. 6. 17. obeying from the heart the form of Doctrine
 Numb. 14. 24. delivered to us; following the Lord fully;
 walking exactly and precisely before
 2 Tim. 3. 5. him; that we may have not only the form
 of godliness, but the power also.

Fear.

That we may follow the Lord God of
 Isa. 8. 13. Hosts, making him our Fear, and our
 1 Pet. 4. 7. Dread; considering that the end of all
 1 Cor. 5. 10. things is at hand, when we must all appear
 before his dreadful Tribunal, every one to
 receive according to that he hath done in his body, whether
 it be good or bad? That we may be less afraid of other
 matters

matters that cannot hurt us, *men that shall die, and the sons of men that shall be made as grass : but may chiefly fear him who is able to destroy both body and soul in hell.* Behaving our selves as being always in his sight and presence ; as considering, that our most secret bosom-sins, which with such art and care we have endeavoured to conceal from men, are all of them naked and open in his sight, before whom we must be judged at the last day.

That we may be *kumble* before him, ascribing nothing to our own power or merit ; that our *heart may not be lifted up to forget the Lord, nor our minds hardened in pride ; as considering, that his soul which is lifted up, is not upright in him.* And that if *any man think himself to be something, when indeed he is nothing, he deceives himself :* That we may be clothed with *humility*, counting it our safest defence, and most comely ornament : That we may not *mind high things, nor be wise in our own Conceits.* Considering the baseness of our Original, the many diseases and miseries which our bodies are liable unto, the sinful and slavish condition of our souls, our *nothingness as creatures, our vileness as sinners.*

Isa. 51. 12.

Mat. 10. 28.

Humility.

Deut. 8. 14.

Dan. 5. 20.

Hab. 2. 4.

Galat. 6. 3.

1 Pet. 5. 5.

Rom. 13. 16.

C H A P.

C H A P. XIX.

What we are directed to pray for out of the Second Commandment.

THE second Commandment does enjoin us to worship God after such a spiritual manner, and by such holy means, as is agreeable to his Nature, and required in his Word.

So that from hence we are taught to pray for the direction and assistance of his Spirit in all our holy duties; that he would work in us an holy frame and temper of heart, without which 'tis not possible for us to perform any acceptable service; that he would quicken our affections to a greater fervency and delight in our attendance upon him.

That he would make us more careful in enjoying and encreasing our communion with him, by a conscionable observance of all those holy Ordinances which he hath appointed; particularly,

- 1. Prayer.
- 2. Ministry of the Word.
- 3. Receiving of the Sacraments.

1. Prayer.

1. That he would pour upon us the Spirit of prayer and supplication, make us

diligent and constant in our { Public } devotions,

that we may accustom our selves to them with a greater forwardness and delight, as being the chief means to

ease our hearts of all troubles and sorrows, to fill up our joy.

That we may be more solemn and reverent in our approaches before him, as considering that we who are but dust and ashes, vile, despicable Creatures, are

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are to speak unto that dreadful Majesty, before whom all the World shall be judged at the last day.

That we may be more vigilant over our own hearts, in respect of roving distracted thoughts, which are so apt to interrupt us in this Duty. That we may stir up our selves to lay hold on God, and set our faces to seek him: Not pouring out words only, but our souls before him: Serving him in our spirits: Drawing near unto him with a true heart, sprinkled from an evil conscience.

That he would be pleased to assist us, and to accept of us in this duty: Shedding abroad his love in our hearts: Opening our lips, that our mouths may shew forth his praise. And then that the words of our mouths, and the meditations of our hearts, may be always acceptable in his sight.

That we may confess our sins with a greater sense and sorrow of them, feeling in our selves a greater loathing and detestation of them: Acknowledging our transgressions, and setting our sins before us; abhorring our selves for them, and repenting in dust and ashes.

That we may put up our Petitions with a greater faith and fervency, as being truly sensible of our own wants, and those gracious promises which he hath made for the supply of them: Drawing near in the full assurance of faith, nothing wavering: Asking such things as are according to his will. That his spirit may help our infirmities, and make intercession for us; and that he would remember the promise which he hath made to be nigh unto them which call upon him in

Isa. 64. 7.

Romans 1. 9.

Rom. 10. 22.

Rom. 5. 5.

Psal. 51. 15.

Psal. 19. 14.

Confession:

Psal. 51. 3.

Job 42. 6.

Petition:

Heb. 10. 22.

Jam 1. 6.

1 John 5. 14.

Psal. 145. 18.

truth;

truth; and to fulfill the desire of those that fear him.

Thanksgiving.

That we may give thanks with greater cheerfulness, and love, and sense of his favours, with such heartiness and fervency, as may be in some measure proportionable to our importunity, in the want of mercies: That we may be ready

Psal. 104. 33.
34.

to speak the praises of God, whilst we have any being: That our meditations of him may be sweet, and we may be glad in the Lord.

That we may retain a relish and taste of this holy duty in our minds, after the performance of it; behaving our selves answerably in the course of our lives, observing what return is made

Pfalm 85. 8.

to our Prayers. *Hearkening what God the Lord will say.* Considering the several ways and dispensations of his Providence

Pfal. 107. 34.

towards us; that we may understand the loving kindness of the Lord.

2. *Ministry of the Word.*

This Commandment does likewise concern the Duties which belong to that other Ordinance, the *Ministry of the*

Word, in reference both to { Minister. }
{ People. }

The *Minister* may hereby be directed to pray, that God would endow him with all those graces and abilities, which may fit him for the discharge of his Calling, both in respect of his { Life, }
{ Doctrine, } that he may

1 Tim. 4. 16.

both save himself, and them that hear him.

Tit. 2. 7.

1. For his *Life*: That he may show himself as a pattern of good works: Of a blameless conversation; not self-willed, not soon angry. Not given to wine, no striker,

Tit. 1. 7, 8.

not given to filthy lucre; but a lover of good men, sober, just, holy, temperate; gentle

2 Tim. 2. 24.
v. 8.

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unto all men, apt to teach, patient. Renouncing the hidden things of dishonesty. Not walking in craftiness, but by manifestation of the truth, commending himself unto every man's conscience in the sight of God. Behaving himself as a steward of the Mysteries of God. Not seeking so much his own profit, as the profit of many, that they may be saved; that after he hath preached unto others, he himself may not become a cast-away.

2 Cor. 4. 2.

1 Cor. 4. 1.

1 Cor. 10. 33.

1 Cor. 9. 27.

2. For his Doctrine, that he may study to approve himself unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. That he may preach the word, being instant in season and out of season, reprove, rebuke, exhort, with all long suffering and doctrine; with meekness instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledgement of the truth. Feeding the flock of God, not by constraint, but willingly: Not for filthy lucre, but of a ready mind. That he may speak as the Oracles of God. That his doctrine may be in demonstration of the spirit and of power; with uncorruptedness, gravity, sincerity, not as pleasing men, but God, who trieth the hearts.

2 Tim. 2. 15.

2 Tim. 4. 2.

2 Tim. 2. 25.

1 Pet. 5. 2.

1 Pet. 4. 11.

1 Cor. 2. 4.

Tit. 2. 7.

1 Thes. 2. 4.

1. Love and prizing of the word.

The People or hearers may be hereby directed to pray for a greater love and esteem of his word, as being the Ordinance of his infinite Wisdom, which he can make effectual for the conversion and salvation of souls. Considering that the fashion of the world passeth away, Pleasures shall die and vanish, Honours shall be laid in the dust, Gold and Silver shall rust and canker, but

1 Pet. 1. 23. the Word of God abideth for ever. This
 2 Tim. 3. 15. alone is able to make us wise unto salva-
 Job 12. 48. tion, and to save our souls, being that
 Psal. 19. 10. word by which we shall be judged at the
 last day. That therefore we may value
 Psal. 26. 7, 8. it above Gold and Silver, finding a relish
 Psal. 27. 4. in it sweeter than the honey and the honey
 comb. That we may always love the
 beauty of his house, and the place where his honour
 dwelleth. To publish with the voice of Thanksgiving,
 and to tell of all his wondrous works.
 Psal. 96. 6. This one thing have I desired of the Lord,
 that will I seek after, that I may dwell in
 the house of the Lord all the days of my life, to behold the
 beauty of the Lord, and to enquire in his Temple, Strength
 and beauty are in his Sanctuary.

That we may have a greater care to
 1 Pet. 2. 2. know and practise his will: *As new born*
babes desiring the sincere milk of the word,
to grow thereby. That he would teach us so to prize
 and improve the present liberty and sun-shine of the
 Gospel, that we may be careful in this our day, to lay
 up for our selves a good foundation against the evil
 time.

2. Due prepara- That we may approach unto this
 tion for it, Ordinance with such reverent and pre-
 and a blessing pared affections, as may become his
 upon it. more especial Presence amongst us:
Considering our feet when we draw near before him;
that he would overawe our spirits with an holy fear
and reverence, in the apprehension of his presence,
and beholding of us, who is a God of infinite Holiness,
and glorious Majesty; that we may bow down
our souls with a willing subjection unto every sacred
truth; that he would subdue the pride
 2 Cor. 10. 5. *of our hearts, Cast down every imagination*
that

that exalteth it self against him, and bring into subjection every thought unto the obedience of Christ; and because the Word of it self is but a dead letter, and it is not in the power of any outward means, the wisdom or preparation of weak sinful man, to subdue the power of sin, the Kingdom of Satan, or to create men in Christ Jesus unto good works. Ephes. 2. 10.

That therefore he would be pleased to accompany the outward means, by the inward efficacy and operation of his Spirit. Man can speak only unto the ear, but he can speak unto the heart; and 'tis as easie for him to make us good, as to bid us be so; and, He hath promised to meet such as desire to wait upon him, and to remember

Isa. 66. 5.

him in his ways, That he would remove from our understandings that veil of ignorance and infidelity, whereby we are made incapable of spiritual truths; that he would take from our affections that natural pravity and malice, whereby we are made enemies to spiritual notions, that we may receive the truth, not only in the light, but in the love of it. Not withholding any truth in unrighteousness. That he would

2 Thes. 2. 10.

Rom. 1. 18.

strengthen us against all temptations of Satan, cares of the World, hardness of our own hearts, or whatever may hinder our profitable and saving hearing. That he would take from us all irreverence, distraction, prejudice, dulness in hearing of his Word; and because it must redound either to the glory of his Justice, in our further hardning, and final condemnation; or to the glory of his Mercy in our conversion and salvation; that he would therefore sanctifie it to our good, that as the rain cometh down from heaven and returneth not thither,

Isa. 55. 10, 11.

but watereth the earth, and maketh it fruitful, so the word that goeth out of his mouth, may not return unto him void, but accomplish his good pleasure, and prosper in that

- to which it is sent. That it may be unto us sharp as a two-edged sword, to the dividing asunder of the soul and spirit, the joints and marrow, discovering the very thoughts and intentions of the heart. And
- Heb. 4. 12. because Paul may plant, and Apollos may water, but he only can give the increase; that therefore he would be pleased to give a blessing and success to his own Ordinance. That his word
- 1 Cor. 3. 6. may be unto us a word of power, converting the soul, and making wise the simple: that he would give unto us hearing ears, and understanding hearts, that we may believe, and be saved. That he would write his Law in our inward parts.
- Psal. 19. 7. That he would open our eyes to behold the wondrous things of his law. Incline our hearts to affect; direct our steps that we may walk in the paths of his precepts.
- Prov. 10. 21. Shew us thy ways, O Lord, and teach us thy paths; lead us in thy truth, and guide us, for thou art the God of our salvation.
- Jer 31. 33. Teach us thy ways, O Lord, and we will walk in thy truth; unite our hearts to fear thy Name. Shew us the way that we should walk in, for we lift up our souls unto thee.
- Psal. 119. v. 18, 36, 133. Teach us to do thy will, for thou art our God; let thy good spirit lead us into the land of uprightness.
- Psal. 25. 4, 5. That we may behave our selves with humility, attention, alacrity, laying down all high thoughts, fleshly reasonings, stubborn resolutions, being ready to receive with meekness the ingrafted word, which is able to save our souls. That we may enjoy Communion with him in his Ordinances; that he would fill us with all joy and peace in believing; That he would
2. Our demeanour at it.
- Jam. 1. 12.
- Rom. 15. 13.

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would sanctifie our judgments, affections, memories, that we may apprehend and believe, and affect and retain those sacred truths that shall be delivered. That he would enlighten our minds, open our hearts, soften our consciences, compose our thoughts to attend unto his Word with meekness and faith, *receiving it into good and honest hearts*, with full purpose to walk answerably to it in our conversations. That Christ may be formed in us, that our hearts may be established in every good word and way. That our meeting together may prove for the better and not for the worse.

That we may after the hearing of it, digest and settle it in our minds, by prayer, meditation, conference, practice. Expressing the power of it in our lives, in all well-pleasing conversation and godliness. *Having our fruit unto holiness, that our end may be everlasting life.* That he would prosper unto us the precious seed sown amongst us, that neither the fowls of the air devour it, nor the thorns choke it; but that it may sink down into our hearts, and spring up in our conversations, bringing forth in us the fruit of repentance and amendment of life; that it may be effectual for the subduing of our sins, the strengthening of our graces, *transforming us daily into his image, from glory to glory.* That we may lead our lives in some measure answerably to the knowledge and means we have had, as considering that *to whom much is given, of them much will be required.* That we may not receive his Grace in vain. *Not being forgetful hearers, but doers of the word.* That we may be able to say by experience, *It is good for us to be here, and to*

4. Profiting by it afterwards.

Rom. 6. 22.

Luke 8. 5.

2 Cor. 3. 18.

Luk. 12. 48.

2 Cor. 6. 1.

Jam. 1. 25.

wait

wait upon God in his Ordinances; that
 2 Pet. 3. 18. *we may grow in grace, and in the know-
 ledge of our Lord and Saviour Jesus Christ.*

That he would lead us forward to perfection, guid-
 ing us by his grace, and after bringing us to his glory.

Psal. 17. 15. *That in this life beholding his face in righ-
 teousness, when we awake up in the
 Resurrection, we may be fully satisfied with his li-
 mage.*

3. Sacra-
 ments.

3. Under this Commandment like-
 wise, are comprehended the duties that
 concern our reverent esteem and use of
 the Sacraments.

Baptism.

1. For that of *Baptism*, That we
 may be truly sensible of the free mercy
 of God, in making a gracious Covenant to us and our
 posterity, and condescending so far unto humane frail-
 ties, as to afford us outward and visible signs and
 seals of this Covenant; to present that to our senses,
 which ought to be apprehended by our faith. That
 we may more frequently consider, and esteem of this
 singular prerogative, of our being actually admitted
 into his family, and having his Name put upon us.
 That therefore we may resign up our selves wholly
 unto his good pleasure, chusing him to be our go-
 vernour, and our portion for ever; that we may be
 more careful in observing that solemn Covenant,
 which our Baptism did engage us unto; To forsake
 the Devil and all his works, the vanities and lusts of
 the world, and to continue faithful in our service to
 him. That this Ordinance may not be unto us only

1 Pet. 3. 21. *an outward washing away of the filth of
 the flesh, but the laver of regeneration,
 working in us a good conscience towards God; and may
 effectually seal unto us our redemption, remission of
 sins, and eternal life, with all those promises that
 are contained in the Covenant of Grace; that as we*
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are received into the bosom of the visible Church, and distinguished from those that are without, so we may labour to walk as becomes this relation, that *the body of sin may be destroyed in us, and his Image may be renewed in us daily.* That we may serve him in holiness and righteousness all the days of our lives.

2. For the *Lord's-Supper.* That he would continue unto us our liberty unto that precious Ordinance, raising our hearts unto an higher esteem and love of it; quickning us to a more frequent attendance upon him in it, with fervency and delight. That he would *prepare* us for it, *assist* us in it, and make it effectual to us afterwards.

The Lord's
Supper.

That he would furnish us with all those graces which may make us worthy Communicants at his holy Table, affecting our hearts with an holy awe and reverence, upon our near approaching unto him in this solemn Ordinance, lest we should be found amongst the guests at his Table, without having the wedding-garment. That we may after a more special manner stir up in our selves the graces of his holy Spirit, impartially examining the condition of our own hearts, how we stand *to him* in regard of knowledge, repentance, faith; *to men* in respect of our love and charity; that we may renew our Covenant with him by fresh resolutions of strict and circumspect walking, and that he would make good his Covenant with us, in taking from us the guilt and power of our sins, and in giving unto us a new nature, with all those other privileges that were purchased for us by the death of Christ, which is herein represented.

At the *receiving* of this Sacrament, that he would enable us to behave our selves with reverence and true devotion; to use it as a sacrifice of praise unto him, a memorial of Christ's death for us, and a means to confirm our faith in him; that as we do by our
senses

senses receive the common elements of *bread and wine* to our *corporal* nourishment, so we may by our *faith* receive the *body and blood of Christ* to our *spiritual* nourishment, that he may live in us, and we in him; that this may renew in our thoughts the remembrance of Christ's Death and Passion for us, and our own duty of love and obedience to him; that it may be a means to weaken our corruptions, to strengthen our graces, to renew us in the spirit of our minds, according to the image of him that created us.

That we may *afterwards* labour to feel the benefit of it in our lives, and conscionably to perform all those good resolutions, which in the time of our preparation we have purposed and promised, that we may be careful to examine our improvement by it, in respect of growth in grace, power against corruption, comfort and enlargement of heart, labouring to walk worthy of the grace of God herein profered and represented, as becomes those who have received so great pledges of salvation.

C H A P. XX.

Of the Duties required in the Third and Fourth Commandment.

TH E third Commandment does enjoin the sanctifying of God's Name.

By this we are directed to pray, that he would enable us to bear a reverent and high esteem unto all his glorious *Titles* and *Attributes*, his holy *Word*, the *Religion* we profess, his mighty *Works*.

That

That we may fear that glorious and fearful Name the Lord our God; that we may sanctifie the Lord God in our hearts; being more careful to observe and meditate upon his holy *Attributes* and *Titles*, more solemn and reverent in mentioning his Name and Word upon every good occasion.

Deut. 28. 58.

1 Pet. 2. 15.

That we may be more conscionable in observing all those good promises and resolutions which we have made.

That we may walk worthy of that vocation wherewith we are called; labouring by an holy life to adorn our profession, and bring glory to his Name. That we may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, amongst whom we may shine as lights in the world. That he would make our light so to shine before men, that they seeing our good works, may glorifie our Father who is in Heaven.

Eph. 4. 1.

Phil. 2. 15.

Mat. 5. 16.

That we may never grieve the hearts, or shame the faces of true professors.

That we may walk honestly to those that are without; behaving our selves so warily, that we may never occasion his name to be blasphemed; that with well-doing we may put to silence the ignorance of foolish men, that they may be ashamed who speak evil of us, and falsely accuse our good conversation.

1 Thes. 4. 12.

Rom. 2. 24.

1 Pet. 2. 15.

1 Pet. 3. 16.

Psal. 145. 5.

That we may be more ready to observe and extol his great Power, Wisdom, Goodness, so evident both in his making and governing of the World. His various and manifold works that are done in wisdom: More especially those particular passages of his Providence, which con-

Psal. 107. 24.

Verse 43.

cern

Pfal. 92. 5, 6. cern our selves : *That we may understand the loving kindness of the Lord : O Lord, how great are thy works, and thy thoughts are very deep ; a brutish man knoweth not, neither doth a fool understand this.*

The fourth
Command-
ment.

The fourth Commandment does en-join us to remember, and to sanctifie the Sabbaths

{ Ordinary.

{ Extraordinary.

So that from hence we are taught to pray, that God would teach us to esteem of the Sabbath, as *an holy honourable day*, set apart from common use, consecrated to his peculiar worship and service, that we may call it a delight, finding a great pleasure and sweetness in those sacred duties that belong unto it ; that they may not seem tedious and irksome unto us ; especially since we all profess to wish, and hope for such a blessed Eternity hereafter, as shall be nothing else but *Sabbath*.

That we may always remember to fit our selves for the sanctifying of this day, by laying aside all secular businesses and diversions, endeavouring by Prayer and Meditation to put our hearts into such an holy frame as is required of those that desire to wait upon him in his Ordinances.

That he would be graciously present with all those Assemblies of his Saints, which do on that day meet together for his worship and service, in any part of the Christian World ; that he would be pleased to assist and direct his Ministers, that they may deliver his Word with plainness and power, to the capacity of the weakest, and conviction of the wisest, that the people may receive it with meekness and faith, that so it may accomplish that good work for which it is sent, and mightily

Isa. 55. 11.

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mightily prevail to the casting down the strong holds of sin, the edifying of his Church; and the making up the number of his Elect.

That he would more especially direct and assist the Minister unto whose charge we belong, to speak unto our consciences, giving unto him *the tongue of the learned, that he may know how to speak a word in season to him that is weary.* Being careful to feed the flock, strengthening the diseased, healing that which is sick, binding up the broken, seeking that which is driven away, and lost: that he would give unto us Pastors after his own heart; who may feed us with knowledge and understanding; and that the work of the Lord may prosper in their hands.

Isa. 50. 4.

Ezek. 34. 4.

Jer. 3. 15.

Isa. 53. 10.

That he would remove from us all irreverence, distraction, dulness, prejudice in hearing of his Word; that he would enlighten our minds, quicken our affections, and strengthen our memories for the receiving and retaining of it.

That we may be careful of all those publick and private duties, which concern the sanctification of this day, both in respect of our selves, and those committed to our charge. *Not doing after our own ways, nor finding our own pleasures, nor speaking our own words.* But may consecrate our whole selves, both souls, bodies, and services, to his more especial Worship; spending the whole day with cheerfulness in the duties of Religion, necessity, and mercy.

Isa. 58. 13.

Festivals.

Fasts.

And so for extraordinary Sabbaths

1. For occasional *Festivals*, the solemn times of Joy and Thanksgiving; that we may be careful to keep such times *holy unto the Lord*; Neh. 8. 9.

not

not resting our selves in external jollity, and freedom, but may seriously ponder the mercies which we celebrate, endeavouring to have our hearts affected and enlarged with love and gratitude; that our mouths may be filled with his praise; that by our experience of his goodness we may learn to depend upon him, and to be more confident in him in all future exigencies, Psal. 34. 3. exciting others unto this duty. *O magnify the Lord with me, and let us exalt his Name together,* endeavouring to express our thankfulness to him, by our readiness to relieve and supply his poor members: Sending portions

Neh. 8. 10. *to those that have nothing; that we may make the joy of the Lord to be our strength.*

2. For days of Fasting, which are stiled Sabbaths in Scripture; that we may not neglect this duty, when we have any extraordinary call unto it; that we may not satisfy our selves in the outward observance of it, but may be most careful of the inward duties. Renting of the heart, afflicting of the soul: Abhorring our selves, and repenting in dust and ashes. Remembering our evil ways and doings which were not good, and loathing our selves for them: Being ashamed of our former works of darkness. Renewing our Covenant with God; expressing a readiness; and zeal in the works of mercy and righteousness; loosing the bonds of wickedness; undoing the heavy burdens.

Rom. 6. 21.

Neh. 9. 31.

Isa. 85. 6.

C H A P. XXI.

What we are directed to pray for in the second Table.

TH E second Table does enjoin us to love our Neighbours as our selves; that is, 1. We should not with any evil more to others, than to our selves. 2. We should desire, and (as much as we can) endeavour all good { Natural, } for others, as we ought for our selves. { Spiritual, }

So that by this we are directed to pray, that we may be kindly affectioned one to another, with brotherly love, without dissimulation. Not in word only, and tongue; but in deed and truth: Loving each other with a pure heart fervently. That our love may continue and increase, abounding more and more towards one another, and towards all men, in knowledge and in all judgment. As we have opportunity, doing good unto all men, but especially to the household of Faith. That we may love our enemies, and bless them that curse us; and pray for them that despitefully use us, and persecute us; considering one another, to provoke unto love, and good works.

The fifth Commandment does enjoin the duties which concern the degrees and relations amongst men, whether

{ Superiours.
{ Inferiours.

Rom. 12. 10.

Verse 9.

1 John 3. 18.

1 Pet. 1. 12.

Heb. 13. 1.

1 Thes. 3. 12.

Phil. 1. 9.

Gal. 6. 10.

Mat. 5. 44.

Heb. 10. 24.

The fifth
Command.

By

By this we may learn to pray for all those graces and abilities, whereby we may be fitted for the filling up of our several relations; that we may be careful to acknowledge and observe that order which God hath appointed amongst men, and to demean our selves towards them according to their places and degrees: Gravely and modestly towards our *Inferiours*: Reverently and dutifully to our *Superiours*: Humbly and Thankfully to our *Benefactors*: Being
 Rom. 12. 10. kindly affectioned towards our *Equals*, in honour preferring one another.

More particularly, we may hence learn to pray for those graces which concern the relation of

Parents: That they may be careful in providing for the welfare of their childrens souls and bodies. Teaching of them diligently, admonishing and correcting of them seasonably, bringing them up in the nurture and admonition of the Lord.

Lev. 19. 3. *Children*: That they may love, honour, and fear their Parents, obeying them in all things; striving upon all occasions to express their thankfulness to them.

Col. 3. 19. *Husbands*: That they may love their wives as themselves: Not being bitter unto them: Giving honour to them as to the weaker vessels, and as being heirs together of the grace of life. Bearing with their infirmities, providing for them, protecting of them, delighting in them, behaving themselves with much prudence and tenderness towards them.

Wives: That they may help, reverence, and be in subjection to their Husbands; labouring chiefly to be adorned with a meek and quiet spirit, continuing in faith, and charity, and holiness, with sobriety: Being careful and helpful in all those family duties that concern

cern their relations, studying to be content in the midst of all Marriage cares and troubles.

Masters : That they may behave themselves prudently; justly, gently, to their servants, as considering that *they also have a Master in Heaven.*

Col. 4. 1.

Eph. 6. 9.

Servants : That they may be subject to their Masters with all fear. Not only when they are good and gentle, but when they are froward; Not with eye-service, as men pleasers; but willingly and from the heart, shewing all good fidelity.

1 Pet. 2. 18.

Eph. 6. 6, 7.

Ancient : That they may be found in the way of righteousness, being sober, grave, temperate, sound in the Faith, in Charity, and Patience, that so they may behave themselves worthy of that Crown of old Age, and the honour due unto it.

Prov. 16. 31.

Tit. 2. 10.

Younger : That they may be sober-minded, reverencing the Aged as Fathers; being ready to be taught by their wisdom, experience, and to follow their

Tit. 2. 6.

1 Tim. 5. 1.

good { Counsels.
Examples.

Superiors in gifts : That they may acknowledge all their abilities to be the free Gift of God, being willing to improve them unto his glory; and the good of their Inferiors. Not despising those below them; bearing with the Infirmities of the weak; using their liberty for edification, and not for offence.

1 Cor. 4. 7.

Rom. 15. 1, 2.

Inferiors in Gifts : That they may acknowledge every gift of God in those above them; not either judging, envying, or flattering; but truly reverencing and esteeming them for it.

Magistrates: That they may be upright and conscionable in the establishment of Justice, and Peace, and Religion: Behaving themselves as God's Vicege-

2 Sam. 23. 2. rents; Remembring that *those who rule over men, must be just, ruling in the fear of God*; using their power for the encouragement of those that do well, and the terror of evil doers. Having respect to the faithful in the land, and those that walk in a perfect w. v. Being severe towards

deceitful and wicked doers; being diligent in the discharge of their places, with piety, wisdom, courage, clemency, &c. that those under them

1 Tim. 2. 2. may lead a peaceable and quiet life, in all godliness and honesty.

Subjects: That they may be endowed with humble and peaceable affections: Obeying them that have the rule over them: Submitting unto the higher Powers out of Conscience, as being ordained of God.

Teachers: That they may be careful and conscionable both in their Examples and Counsels, Watching for the souls of those who are committed to their charge, that they may give an account with joy, and not with grief.

1 Thes. 5. 13. *Learners:* That they may esteem highly of their Teachers in love, for their works sake: improving all opportunities of benefiting by them.

The Sixth Command.

The Sixth Commandment does enjoin all those duties which concern the health and welfare of our Neighbours,

and our own } Bodies.
 } Souls.

And

And consequently, the graces of friendship, mercy, peaceableness, meekness, temperance, &c. By this we are directed to pray,

That we may be restrained from all acts of violence, either in our selves or others, avoiding *the company of angry contentious persons.* Prov. 22. 24.

That God would give unto us mild and peaceable spirits, that we may be *slow to anger, putting on bowels of mercy, kindness, humbleness of mind, meekness, and long suffering, forbearing one another, and forgiving one another, even as God for Christs sake hath forgiven us.* Jam. 1. 19. Col. 3. 12, 13. Eph. 4. 33.

That we may be careful in observing the duties of mutual friendship and peace, more mild and courteous in our behaviour; *putting away all bitterness, and wrath, and anger, and clamour, and evil speaking. That as far as it is possible, and as much as in us lies, we may have peace with all men.* Eph. 4. 31. Rom. 12. 18.

That we may have a mutual sense and compassion of one another's conditions, as being *fellow members of the same body, rejoicing with them that rejoyce, and weeping with them that weep, bearing one anothers burdens:* 1 Cor. 12. 26. Rom. 12. 15. Galat. 6. 2: Relieving the needy, visiting the sick, delivering the oppressed, being innocent and helpful towards all.

That we may be wary and inoffensive in our carriages; not wronging the souls of others, but endeavouring as much as we can, to promote their spiritual welfare, *by following the things whereby we may edifie one another:* Instructing the ignorant, reproving offenders, comforting the weak, quickning and encouraging the backward. Rom. 14. 17.

That we may be careful to observe our own bodily health, by wise preventing and avoiding of dangers, Being sober in our diet, moderate in our care and passions, temperate in our recreations, cheerful in our business.

That we may be diligent in *working out our own salvations*, and providing for the welfare of our souls, against that time when all earthly contentments shall vanish away.

The 7th Command.

The Seventh Commandment does concern the duty of Chastity

in the { Kinds
Means } of it, and that both in respect of
Signs }
our selves and others.

By this we may learn to pray, that
1 Thef. 4. 4. God would enable us, to possess our vessels
in sanctification and honour; that we may
1 Cor. 6. 18, not sin against our own bodies, but may
19. keep them undefiled, as being Members
Verse 15. of Christ, and Temples of the Holy Ghost,
Col. 3. 5. mortifying our members, which are upon the
earth, fornication, uncleanness, inordinate
affection, evil concupiscence.

That we may be pure and chaste in
1 Pet. 2. 11. all the thoughts of our hearts, abstaining
from fleshly lusts which fight against the
soul.

Job 31. 1. That we may make a strict Covenant
with our eyes, lest they should ensnare us,
by beholding vanity; that we may set
a watch before our mouths and ears,
Col. 3. 8. that no filthy Communication do proceed
from us, or enter into us; that we may be

watchful and sober in our conversations, avoiding idleness, intemperance, evil company, and all other such

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occasions, whereby we may be tempted to this sin; *Keeping under our bodies, and bringing them into subjection.* Rom. 3. 27.

That we may endeavour, according to our several opportunities, to promote this grace of chastity in others, by our prayers, counsels, examples.

The Eighth Commandment does en- The 8th
joyn those duties which concern our own, Command.
or our Neighbours *outward estates*: Re-
ferring to Justice, Diligence in our Callings, Fruga-
lity, Liberality, Alms, Hospitality, Restitution.

By this we are taught to pray, that we may *not wrong or defraud our brethren,* 1 Cor. 6. 8.
by any outward act of oppression, injus-
tice, or deceit.

That our hearts may not be troubled with any
solicitous or carping cares; that our
conversation may be without covetousness, be- Heb. 13. 5.
ing content with such things as we have;
trusting in his promise, that he will ne- Psal. 34. 10.
ver leave us, nor forsake us; that they who
seek the lord, shall lack nothing that is good: Remembring
how he hath commanded us to cast all our care upon
him, and how he provides for the fowls of the air,
and the beasts of the field; and that in our greatest
discontents, we are in much better condition for the
world, than many of his blessed Saints and Martyrs,
who were forced to *wander up and down Heb. 11. 37.*
in sheep-skins, and goat-skins; and that
we enjoy more than our blessed Saviour himself did,
who though he were Lord of the World, yet had
not whereon to rest his head.

That he would teach us *how to abound,* Phil. 4 11, 12.
and how to want, and in all estates to be
content: That he would moderate our
desires to these earthly things; that we
may not too much love the world, nor the

1 Joh 2. 15.
things

1 Cor. 12. 31. things of the world ; that we may covet
 Luke 12. 31. earnestly the best things, seeking first the
 Kingdom of God, and the Righteousness thereof ; expecting
 other matters as additions thereunto ; to esteem god-
 lineſs for the greateſt gain ; and as for theſe outward
 things, not to deſire any abundance of
 1 Tim. 6. 6, 8. them, but if we have food and rayment,
 therewith to be content.

That we may be juſt and upright in the
 1 Theſ. 4. 6. ways of getting wealth ; that we may not
 go beyond, or defraud any one ; as knowing
 that the Lord is the avenger of all ſuch ;
 Eph. 4. 28. being diligent in our callings, working
 with our own hands the thing which is good,
 that we may be able to give to them that need. Being
 conſcientious in repaying that we owe, in making
 reſtitution of that wherein we have wronged any
 one.

That he would give us hearts to uſe and enjoy the
 Eccl. 5. 19. eſtates which we poſſeſs, power to eat
 thereof, and to take our portion, and to
 rejoyce in our labour.

That we may be wiſe and faithful in laying out the
 talents committed to our truſt : Not lavishing of them
 by any idle and vain expences, as knowing that we
 are but ſtewards of our eſtates, being to give an
 account of them to our Lord and Maſter : Not nig-
 gardly, and ſparing towards any work

1 Tim 6 17. of Charity : Not truſting in uncertain
 18, 19. riches, but in the living God : That we may
 do good, be rich in good works, ready to diſ-
 tribute, willing to communicate ; laying up in ſtore for our
 ſelves a good foundation againſt the time to come ; that we
 Luk. 16. 9. may lay hold on eternal life. Making our
 ſelves friends of the unrighteous Mammon,
 which may hereafter receive us into ever-
 Luk. 12. 33. laſting habitations : Laying up for our ſelves
 treaſure

treasures in heaven: Considering that
be who soweth sparingly, shall reap sparingly;
and he who soweth bountifully, shall reap boun-
tifully.

2 Cor. 9. 6.

The Ninth Commandment does refer
 to duties which concern our Neighbours,
 or our own reputations.

The Ninth
 Command.

From this we may learn to pray, that we may be
 tender and charitable in upholding the credit of others,
 willing to speak, and hear, and judge the best of them,
covering their infirmities in love.

Prov. 17. 9.

Not back-biting with our tongues, not
 taking up a reproach against our neighbours:
 not speaking evil of any one, but being gentle,
shewing all meekness to all men.

Psal. 15. 3.

Tit. 3. 2.

That we may not be willing to listen unto, and
 hearken after any rumor, which tends to the defama-
 tion of our neighbour; but may rather rejoyce in
 their good report, disliking all flatterers, tale-bearers,
 and such other persons as do usually raise and spread
 ill rumours.

That we may not be pragmatical, or censorious in
 the affairs of others, where we are not
 concerned, *but may study to be quiet,*
 and to do our own business; being care-
 ful to pull the beam out of our own eyes,
before we find fault with the mote in others.
Doing nothing through strife or vain glory;
but in lowliness of mind, each one esteeming of
others, better than of himself.

1 Pet. 4. 15.

2 Thes. 4. 11.

Matthew 7. 5.

Phil. 2. 3.

That we may be lowly in our own
 eyes: *Not thinking of our selves more highly*
than we ought to think; that we may be
 careful by all good means to advance our
 own reputations; valuing a good name above
 great riches; labouring to be such as we
 would seem to be, *walking circumspectly*

Rom. 12. 3.

Prov. 12. 1.

Eph. 5. 15.

not as fools, but as wise; approving our selves unto him who trieth the hearts:

1 Thes 5. 22.

Phil. 4. 8.

The Tenth
Command.

Avoiding all appearance of evil, and following matters of good report.

The tenth Commandment does require a sincere and upright heart to our selves and our neighbours.

By this we are directed to pray, That God would cleanse our souls from that evil concupiscence so natural unto them, endowing them with a sincere inclination to all the duties of charity.

That he would make us more watchful over our own senses and hearts, in keeping out, and extinguishing all those evil fancies and imaginations which may arise within us. And to this purpose,

1 Cor. 10. 5.

that he would bestow upon us *the whole Armour of God, whereby we may cast down all fleshly reasonings and imaginations, and bring into subjection every thought unto the obedience of himself.*

That we may make a Covenant with our thoughts, not to please our selves in the speculation of any sins, nor to think of them without loathing and detestation: That we may never
1 Cor. 7. 29, *make provision for the flesh, to fulfil*
30. *the lusts thereof;* that our hearts may be disingaged from the world.

That he would give unto us the spirit of wisdom, to discern in what things we are most obnoxious to temptation; and to be most vigilant over our hearts, in respect of those particulars; that we
Prov. 4. 13. *may keep our hearts with all diligence.*

That we may never envy our Neighbours well-being, nor rejoyce at his sufferings.
Job 31. 29.

C H A P.

C H A P. XXII.

Of the graces that are more particularly required in the Gospel.

NEXT to the Precepts of the Law, we are to consider the duties which the Gospel does require of us, namely, that we should *repent* and *believe*; That we should be careful to *perform*, to *continue* and *increase* in all those particular duties and graces which are comprehended under those two general heads.

So that from hence we are directed to pray,

1. For *Repentance*: That since God hath in love to our souls vouchsafed unto us in his Gospel this privilege of Repentance, which the Covenant of Works did not admit of, that he would also

give us hearts for it, *granting us repentance unto life*: That he would convince

A^{ct}. 11. 18.

us of the danger, and folly, and pollution of our sins, enabling us to mourn over them; bestowing upon us

broken and contrite spirits: Dissolving our stoney hearts into that *godly sorrow which*

Psal. 51. 17.

2 Cor. 7. 10.

worketh repentance to salvation, not to be repented of: That we may *search and try*

Lam. 3. 40.

our ways, and turn unto the Lord: *Bringing forth fruits meet for Repentance*: La-

Matthew 3. 8.

bouring to draw nigh unto God, by cleansing our hands, and purifying our hearts.

James 4. 8.

2. For *Faith*: That God would discover to us the great need of a Saviour;

and since he hath set forth his son to be a propitiation through faith in his blood, and

Rom. 3. 25.

hath made him the Author of eternal salvation to all that obey him. That he would

Heb. 5. 9.

win over our souls to an earnest endea-

your

vour of acquaintance with him, and high esteem of him.

2 Cor. 4. 6. That God, who commanded the light to shine out of darkness, would shine into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ: That he would make us more especially inquisitive after the saving experimental knowledge of him, in whom

Col. 2. 3. are laid up the treasures of wisdom and knowledge, whom to know is perfect wisdom, and eternal life.

2 Thes. 1. 11, 12. That he would count us worthy of his holy calling, and fulfil in us all the good pleasure of his goodness, and the work of faith with power: That the Name of the Lord Jesus Christ may be glorified in us, and we in him.

Eph. 3. 17. That Christ may dwell in our hearts by faith, that we may be rooted and grounded in love; may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God.

Eph. 2. 7. That we may truly value the exceeding riches of his grace, in his kindness towards us through Christ Jesus: Glorifying his Gospel, as being the power of God to salvation: Counting all things but loss and dung for the excellency of the knowledge of

Christ Jesus, that we may win him, and be found in him, not having our own righteousness, which is of the Law, but that which is through the faith of Christ.

That in all estates and conditions we may learn to live by faith.

1. In regard of our temporal life, with all the various uncertainties of it, whether Prosperity, that by this grace of faith we may keep our hearts in an holy frame

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frame of humility, meekness, dis-ingagement from the world, and all outward confidences; or *Adversity*, wherein this grace may serve to sweeten our afflictions, to support us under them, teaching us to profit by them, to bear them meekly, to triumph over them, assuring the heart, that nothing befalls us but by the disposal of God's Providence, who is infinitely wise, and merciful, and faithful.

2. In regard of *spiritual life*, both for our *Justification*, that we may not expect it from our own services or graces: *Not having our own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith.* And so for the life of *Sanctification*; that we may not live unto our selves, but unto him who died for us, and rose again: That our conversation may be as becometh the Gospel of Christ, standing fast in one spirit, with one mind, striving together for the faith of the Gospel. Always remembering, that we are not our own, but bought with a price, and therefore should make it our business to glorifie Christ with our bodies and spirits, which are his.

That he would work in us such a lively faith as may make us rich in good works, that we may demean our selves as becomes our professed subjection to the Gospel of Christ; walking worthy of that vocation wherewith we are called, as becomes children of the light: Being holy in all manner of conversation: Putting on the Lord Jesus Christ; exercising our selves unto godliness: walking uprightly, according to the truth of the Gospel, diligently following every good work: Shewing out of a good

Phil. 3. 9.

2 Cor. 5. 15.

Phil. 1. 27.

1 Cor. 6. 20.

Jam. 2. 20.

2 Cor. 9. 13.

Eph. 4. 2,

chap. 5. 8.

1 Pet. 1. 15.

Rom. 13. 14.

1 Tim. 4. 7.

Galat. 2. 14.

1 Tim. 5. 10.

Jam. 3. 13.

conver-

- conversation, our works with meekness and wisdom: That we may adorn the Doctrine of God our Saviour in all things: Considering that we are created in Christ Jesus unto good works, that we should walk in them: Having our conversation in heaven; walking worthy of the Lord unto all pleasing, being fruitful in all good works. That every one of us who professeth the Name of Christ, may depart from iniquity: Because for this reason was the Gospel preached to those that are dead in sin, that they may live according to God in the Spirit.*
- 2 Pet. 1. 5, 8. *That we may give all diligence to add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; that these things being in us, and abounding, we may not be barren and unfruitful in the knowledge of our Lord Jesus Christ, but may hereby clear up unto our selves the evidences of our calling and election.*
- Tit. 2. 12, 13, 14. *That we may deny all ungodliness and worldly lusts, living soberly, righteously, and godly in this present world, looking for that blessed hope, and that glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works: considering that he shall be revealed from heaven with his mighty Angels, in flaming fire, to take vengeance on those that obey not his Gospel, who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his Saints, and to be admired of all them that believe, in that day: For if he that despised Moses Law,*
- Heb. 10. 28. *died,*

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died without mercy, under two or three witnesses; of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant an unholy thing; and hath done despite to the Spirit of Grace.

That the God of all grace, who hath called us into his eternal glory by Christ Jesus, would make us perfect, stablish, strengthen, settle us. 1 Pet. 5. 10.

That we may continue in the faith, grounded and settled, and not be moved away from the hope of the Gospel, being rooted and built up, and established in the faith; laying aside every weight, and the Heb. 12. 1, 2.

sin that doth so easily beset us; and running with patience the race that is set before us: Holding fast our profession without wavering; Heb. 10. 23.
that we may abide in Christ, and his words Joh. 15. 7.
may abide in us: Continuing in the things 2 Tim. 3. 14.
which we have learned: Being faithful unto Rev. 2. 10.
the death, that then he may bestow upon us a crown of life.

That the Word of Christ may dwell in us richly, in all wisdom: That we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. That we may be strong in the Col. 3. 16.
grace that is in Christ Jesus. 2 Pet. 3. 18.
Phil. 1. 11.

That having fought a good fight, and finished our course, and kept the faith, we may receive the crown of righteousness, which at the last day the Lord, the righteous Judge, will bestow upon all those that love his appearing. That he would carry us on through faith unto salvation. 2 Tim. 4. 7, 8.

And

And because, when we have reckoned all the duties we can, we shall leave out many particulars, therefore for the supply of those which we cannot specify, we may use some general form answerable to that Phil. 4. 8. Exhortation of the *Apostle*, that *whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, that we may think of, and do these things.*

Phil. 2. 15. Being blameless, and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom we may shine as lights in the world.

CHAP. XXIII.

Of Petitioning for Temporal good things, Provision and Protection.

NExt to *spiritual* good things, we are permitted to pray for those matters which concern our *temporal* welfare, answerable to that Petition in the Lord's Prayer, *Give us this day our daily bread*; under the expression of *daily bread*, we are to understand all those particulars that are either necessary or convenient for our natural life, in respect

Both of	{	Provision for	{	us in our	{	Souls.
		Protection of				Bodies.
						Callings.
						Names.
						Friends.
						Estates.

1. For

1. For our *Souls*; that God would be pleased to bless and continue to us the use of our wits and memories; that he would give us power to enjoy these temporal blessings; filling us with *gladness of heart*, with peace and serenity of mind, expelling from us all unnecessary cares, earthly sorrows, unprofitable dejections. Aft. 14. 17.

2. For our *Bodies*; that he would continue to us our health and strength, the free use of our senses and limbs, supplying, directing, blessing us in the use of all such means, as shall conduce to our preservation and well-being.

3. For our *Callings*; that he would furnish us with wisdom and abilities suitable to our several vocations, making us diligent and industrious in them, whereby we may be enabled in our places to promote his glory, and to be instrumental for the good of others; being *just towards all men*, and *ready to serve one another in love*. 1 Thes. 2. 10. Gal. 5. 13. And because without his blessing it will be *in vain for us to rise up early, and to sit up late, and to eat the bread of carefulness*; therefore we should likewise pray, that he would bless our endeavours, and *all that we set our hands unto: Prospering the work of our hand upon us*. Psal. 127. 2. Dent. 28. 8. Psal. 90. 17.

4. For our *Names*, that he would take care of our reputations, restraining others from reproaching and slandering of us, and restraining us from scandalous sins, and appearances of evil; that he would teach us to behave our selves so wisely and circumspectly, that we may bring credit to our persons and professions, growing in favour both with God and Man. That he

Pfal. 57. 4. he would deliver us from those whose teeth are spears and arrows; and their tongue a sharp sword.

5. For our *Friends*; that he would raise up for us such as may be kindly affectioned to us, blessing us in all our near relations, kindred, families, friends, neighbours, acquaintance, continuing to us the help and comfort that we have by them.

6. For our *Estates*; in respect, 1. Of *Liberity*, that he would still preserve us in our wonted freedom, from bondage, captivity, imprisonment. 2. That he would be pleased to restore and continue that precious blessing of *Peace*, both in our Nations, Towns, Families, Conversations. 3. That he would make us plenteous in the fruit of our ground, and in the increase of our cattle: Crowning the year with his goodness, opening to us his good treasures, the heavens; putting a force and efficacy into their influences, and fruitfulness into the earth; that it may yield us the staff of bread, to strengthen our hearts; that he would always supply us with food convenient for us; so much as may with sobriety serve to convey us through this earthly Pilgrimage.

In brief, That he would be pleased to bless unto us the things we have, and bestow upon us the things we want.

And as we should beseech God to provide for us, so likewise to protect us in all these respects, more especially according to those divers seasons wherein our

Prayers are to be framed, whether for
 Psal. 74. 16. the Day or Night; for the day is his, the night also is his, he hath prepared the light and the sun: They continue still according to

Psal. 119. 91.

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to his Ordinances ; for all things serve him. Psal 104. 30.
 'Tis he that turneth darknes into light, Psalm 63. 2.
 and renews the face of the earth.

1. For our Morning-Addresses, O God, thou art my God, early will I seek thee ; my soul thirsteth for thee, my flesh also longeth after thee : We should herein petition for his protection of us the day following, that he would watch over us for good, by his fatherly Providence ; and defend us from all those sins and dangers to which we are exposed, that we may not be ensnared by any of those temptations which we shall meet with ; that he would give his Angels charge over us, to keep us in all our ways. Psal. 91. 11.

That he would be pleased so far to afford us his assistance and direction, that we may glorifie his Name both in our Thoughts, Words, and Actions ; and to this end, that he would put good meditations into our minds, and holy desires into our hearts, truth into our inward parts ; that he would set a watch before our mouths, and keep the door of our lips, that we offend not with our tongues ; that no corrupt communication may proceed from us, but such as is good to the use of edifying, and may administer grace to the bearers ; that amongst our other businesses and employments we may not forget that one thing which is most necessary : But may be more especially careful about all such matters as may prepare us for our appearance before him, and further us in that reckoning which we are to make at the great day of accounts.

That we may walk circumspectly, not as fools, but as wise : Considering that God is about our paths, and is acquainted with all our ways : Every thing being naked and open unto the eyes of that dreadful Ma-

jesty, before whom all the world must be judged at the last day : That we may

Eph. 5. 16. *redeem the time, because the days are evil :*

Improving the present opportunity of our health, peace, and prosperity, unto the best advantage of our spiritual well-being, in this our day, considering the things that belong unto our peace.

That we may be wise and modest in our carriage, humble, and moderate in our passions, temperate and sober in our diet, diligent and cheerful in our business.

That he would give us *success* in all our honest undertakings, make us wise and prosperous in them : That the glorious Majesty of the Lord our God may be upon us, prospering the work of our hands. So Abraham's

Gen. 24. 12. *servant, O Lord my God, I beseech thee send me good speed this day, and shew kindness unto me, &c.* It is he alone that must

Isa. 26. 12. *work all our works in us, and for us :*

Jer. 10. 23. *The way of man being not in himself ; neither is it in him that walketh, to direct his*

steps. That he would therefore lead us in the way that we should go ; teaching us to make straight paths to our feet ; and the rather, because we are now fallen under a crooked and perverse generation ; that he would counsel and guide us in all doubts and difficulties.

That he would enable us every day to proceed somewhat forward in our spiritual growth, to get the mastery over our own evil hearts and affections : To renew and practise all those holy purposes and resolutions which we have formerly made ; that proceeding from grace to grace, we may at length come to be perfect in Christ Jesus.

2. In our *Evening*-prayers we should likewise petition him for his peculiar protection over us the night following, because he *hath* Psal. 42. 8. *commanded his loving-kindness in the day-time; therefore in the night shall our song be with him, and our prayer unto the God of our life.*

It is the frailty of our natures, to need a continual reparation of our strength by sleep.

But God is *the keeper of Israel, who neither slumbereth nor sleepeth*; and therefore we should beseech him, that he would wake for us, watch over us for good.

Commanding his *Angels to encamp round about us*, that we may not be afraid of any terrors by night, but may lye down in peace, and sleep, and that he would make us to dwell in safety: That he who gives his beloved sleep, would refresh us with quiet rest; that we may hear of his loving-kindness betimes in the morning, for in him is our trust.

That in the time of our waking, he would fill our souls with the meditations of himself; that he would teach us to commune with our own hearts upon our beds, and be still.

To remember his All-seeing eyes, that the darkness bideth not from him, but the night shineth as the day, the darkness and light to him are both alike.

That though perhaps we have foolishly wasted the day past, amongst the many other days of our lives, which he hath allotted for our repentance and amendment; yet that he would still be graciously pleased out of his free bounty to continue his former protection and care over us, to refresh us with sufficient rest, that thereby we may be enabled to do him better service in the duties of the following day: Expressing

Psal. 13. 5. our desires of *commending our spirits and bodies into his hands who hath redeemed us, and is the Lord God of truth.*

Eccl. 11. 8. *That by our sleep this night we may be put in mind of our last sleep by death, of the days of darkness, which shall be many; of that time which will shortly come, when these our bodies shall be*

Job 16. 22. *stretched on a bed of earth, that when a few days are come, we shall go into the place whence we shall not return.* That many go well to bed, and never rise again till the day of Judgment; that every day which passeth over us, does bring us nearer to our last day, our dissolution and that dreadful Judgment, when we must give a strict account of all our actions, and receive an eternal doom, according to the works which we have done; that these considerations may make us walk warily, as being in continual expectation of the time of our departure; that we may labour to grow better, as we grow older; that the nearer we come to our latter ends, the nearer we may approach to him and his glory.

That if he hath determined to take us out of the world, before we have another opportunity of approaching unto him in this holy duty, that then he would be pleased to pardon our sins, and save our souls.

C H A P. XXIV.

Concerning Intercession, more General, both Ordinary and Occasional.

NEXT to praying for our selves, we should likewise be careful to *interceed* for others, because we are all fellow-members of one body, and the members should have the same care 2 Cor. 12. 25. one of another.

These intercessions are either { General.
Special.
Particular.

I. *General.* For the whole Catholick Church Militant here on earth, dispersed Psal. 12. 26. over the face of the whole world : That peace and mercy may be upon the Eph. 6. 18. Israel of God, that he would give his 2 Thes. 3. 1, 2. Gospel a free and an effectual passage, prospering it where it is, and sending it where it is not : That it may be delivered from unreasonable and wicked men : That his delight may be in Mount Sion : Isa. 49. 16, 17. That he would grave her on the palms of his hands, and let her walls be continually before him, that her builders may make haste, and that he would cause her destroyers, and such as would lay her waste, to depart from her : That he would be merciful unto all his elect people, and bless them, Psal. 67. 1, 2. and cause his face to shine upon them, that his way may be known upon earth and his saving health among all Nations.

That he would enlarge the borders of Christ's Kingdom, and add daily to the Church such as shall be saved : En- Aet. 2. 47. Luke 1. 79. lightning

lightning those that sit in darkness, and in the shadow of death, and guiding their feet into the way of peace.

And here we may derive arguments from those many promises that are made in Scripture to this purpose: That he would give unto

Psalms 2. 8. Christ the heathen for his inheritance, and the uttermost parts of the earth for his possession.

Isaiah 2. 8. That the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all Nations shall flow unto it.

Isa. 11. 9. That the whole earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

Isa. 41. 14, 15. That the worm Jacob shall thresh the mountains, and make the hills as chaff: Speaking of the Kingdom of Christ under the Gospel.

Isa. 52. 50. That all the ends of the earth shall see the salvation of God.

Rev. 11. 15. That all the Kingdoms of the world shall become the Kingdoms of the Lord, and of his Christ.

And to this purpose, that he would afford the means that are requisite to this end, that he would inform the ignorant, reclaim the erroneous, encourage the backward, strengthen the weak, bind up the broken, succour the tempted, comfort the sorrowful, restore the sick, deliver the prisoners, relieve the needy, break every yoke of the oppressor, and hasten the coming of his Kingdom.

That he would sanctifie the several

Eph. 4. 12, 16. Gifts distributed in the Church, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, till we all come in the unity of the Faith, and of the knowledge of the

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Son of God, unto a perfect man, to the measure of the stature of the fulness of Christ; from whom the whole body fitly joyned together, and compacted by that which every joynt supplyeth, according to the effectual working in the measure of every part, may encrease and edifie it self in love.

2. Special Intercession { Ordinary.
may be either { Occasional.

1. In Ordinary, or Common, we are to pray for the Nations uncalled, whether { Jews.
Infidels.

1. For *Jews*; that God would persuade Sem to dwell in the tents of Japhet; Gen. 9. 27.
that he would not forget his old loving-kindness to his first-born, the seed of Abraham his friend; that he would raise Am. 9. 11.
up the Tabernacle of David, which is fallen, and close up the breaches thereof; and make Jerusalem a praise upon the whole earth; Psal. 51. 18.
that he would do good in his good pleasure unto Sion; and build up the walls of Jerusalem; that he would open their eyes to Zac. 12. 10.
see him whom they have pierced; that the merit, and not the guilt of his blood may Mat. 27. 25.
be upon them and their children.

2. For the uncalled Gentiles, whom he hath decreed to salvation, who are without the pale of the visible Church, that God would visit them with the day-spring from on high, send forth his everlasting Gospel amongst them, and bring Rom. 11. 25.
in the fulness of the Gentiles, and make us See before.
all one sheepfold under one shepherd, according to those many promises which he hath made to this purpose.

Amongst the Nations that are called, we are to pray more especially for them to whom we are allied by Neighbourhood, League, Religion, &c. But chiefly

Gal. 6. 10. chiefly for those of the household of faith, the Nations and Families that call upon his Name. Let all those that put their trust in thee, rejoyce; let them shout for joy, because thou defendest them; let them also that love thy Name be joyful in thee; for thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.

Psal. 36. 10. O continue thy loving kindness to them that know thee, and thy righteousness to the upright in heart.

Psal. 40. 16. Let them that seek thee, rejoyce and be glad in thee; let such as love thy salvation, say continually, The Lord be magnified.

Do good, O Lord, unto those that be good, and to them that be upright in their hearts; and let peace be upon Israel. But above any other, we are to pray more especially for our own Nation, the land of our Nativity; to which as we have a nearer relation, so ought we to have a greater affection: That God would pardon our crying sins, purge away our corruptions, heal our distempers: That he would remove the Judgments under which we suffer, and prevent those which we have most justly deserved: That he would continue to us the mercies we enjoy, and bestow upon us the blessings we want.

That he would teach us to observe and understand his meanings towards us in all his publick dispensations, that we may accordingly apply our selves to meet him in his ways.

That he would sanctifie unto us every condition, and make us wise by the examples of others; that we may be willing to learn righteousness, when his judgments are abroad in the world; To bear his rod, and who hath appointed it; as knowing, that every judgment

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Judgment hath as well a noise to inform, as a blow to correct; and that if we will not amend by the sound of them upon others, we shall feel the smart of them our selves.

These are some of the general heads, which ordinarily may be insisted upon, and enlarged in our Intercessions for National Mercies; upon occasion of any extraordinary want or judgment, we ought in a more particular manner to frame our petitions according to the present condition of a people, in regard of any publick necessity; but chiefly in respect of those three principal Judgments, War, Famine, Pestilence.

1. In times of *War*: That he would take care for the interest of his own People, and Cause, in the midst of all confusions: That he would behold the tears of those that are oppressed, and have no comforter; that he would be strength to the poor, and to the needy in their distress; a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall; That upon all the glory there may be a defence; that he would consider their troubles, and know their souls in adversity, and not shut them up in the hands of their enemies: That they may not any longer hear the sound of the Trumpet, and the alarm of War.

That he would remove that Judgment from them, and let them not fall into the hands of them whose mercies are cruel. He can make war to cease in all the world, breaking the bow, and cutting the spears in sunder; and he hath promised a time when men shall beat their swords into plowshares, and their spears into pruning hooks, when nation shall not lift up sword against

Against War.

Isa. 25. 4.

Isaiah 4. 5.

Psal. 31. 7, 8.

Jer. 4. 19.

2 Sam. 14. 14.

Psal. 49. 9.

Isaiah 2. 4.

nation,

nation, neither shall they learn war any more. He is the great Peace-maker, the Prince of Peace, Col. 1. 26. who did find out a way bidden from ages and generations, to reconcile the sinful world unto him. He can bring light out of darkness, and settlement out of confusion. He can with a word of his mouth rebuke and allay the tempestuous winds and seas. He can still the raging of the seas, the noise of the waves, and the madness of the people. He can create peace, where there is no pre-existent disposition or preparation towards it. He can make the wrath of man turn to his praise, and when he pleases, he can restrain it: That he would think thoughts of peace towards us, and not of evil, to give us an expected end.

That he would repair the desolations that have been hereby occasioned: That he would Jer. 31. 27. sow the waste places with the seed of man and of beast; and as he hath formerly watched over them, to pluck up and to destroy; so he would now watch over them to build and to plant.

To this purpose the whole Book of Psalms does abound with many petitions and complaints.

Psal. 7. 9. O let the wickedness of the wicked come to an end; but establish thou the just. Shew thy marvellous loving-kindness, O thou that savest by thy right hand them that put their trust in thee, from such as rise up against them.

Psal. 25. 3, 22. Let not those that wait on thee be ashamed. Redeem Israel, O God, out of all his troubles.

Psal. 60. 1, 2. O God, thou hast cast us off; thou hast been displeased, O turn thy self to us again.

Thou hast made the land to tremble, thou hast broken it: heal the breaches thereof, for it shaketh. Thou hast shewed thy people hard things; thou hast made them to drink the

wine

wine of astonishment. Give us help from trouble, for vain is the help of man. Psal. 60. 11.

Let God arise, and let his enemies be scattered; let them also that hate him, fly before him. Psal. 68. 1.

O deliver not the soul of thy turtle into the multitude of the wicked; forget not the Congregation of the poor for ever. O let not the oppressed return ashamed; let the poor and needy praise thy Name. Arise, O God, plead thine own cause, &c. Pf. 75. 19, 22.

We are become a reproach to our Neighbours, a scorn and derision to them that are round about us. How long, Lord, wilt thou be angry for ever? Shall thy jealousy burn like fire? O remember not against us our former iniquities, let thy tender mercies speedily prevent us, for we are brought very low. Help us O God of our salvation, for the glory of thy Name deliver us, and purge away our sins for thy Names sake. Psal. 79. 4, 5.

O God, the proud are risen against me, and the assemblies of violent men have fought against my soul, and have not set thee before them. But thou, O Lord art our God, full of compassion and gracious, long-suffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me: Give thy strength unto thy servant, and save the son of thine handmaid. Shew me some token for good, that they which hate me, may see it, and be ashamed, because thou Lord, hast holpen me, and comforted me. Psal. 86. 14.

Arise, O Lord, and have mercy upon Sion; for the time to favour her, yea the set-time is come. Psal. 102. 13.

2. In time of Famine. We should pray that our land may yield us bread without scarceness. That he would not send upon us the evil arrows of famine, nor break our staff of bread, nor take away our corn. 2. Against Famine. Deut. 8. 9. Ezek. 5. 16. Hosea 2. 9.

- Amos 4. 6. corn in the time thereof; nor afflict us with
 Isa. 9. 20. cleanness of teeth, when men shall snatch on
 the right hand, and be hungry; and shall eat
 on the left hand, and shall not be satisfied, but
 every man shall eat the flesh of his own arm.
 Lam. 4. 9. When we shall pine away, and be stricken
 through for want of the fruits of the earth;
 Ez. 46. 16. when we shall eat bread by weight and with
 care, and drink water by measure and with
 Hosca 4. 3. astonishment: When the Land shall mourn,
 and every one that dwelleth therein shall
 languish, with the beasts of the field, and
 the fowls of the heaven: When the
 Joel 1. 11. Husbandman shall be ashamed, and the Vine-
 dresser shall howl, because the barvest of the
 Hab. 3. 17. field is perished: The fig-tree shall not
 blossom, neither shall fruit be in the Vine;
 the labour of the Olive shall fail, and the fields shall yield
 no meat; the flock shall be cut off from the fold, and there
 Hag. 1. 6. shall be no herd in the stalls: When we
 shall sow much, and bring in little: When
 we shall eat, and not have enough; drink, and not be filled;
 cloath our selves, and not be warm.

That he would according to his pro-
 Psa. 132. 15. mise, abundantly bless our provision, and
 satisfy our poor with bread: That our
 Psa. 144. 13. Garners may be full and plenteous, afford-
 ing all manner of store: That he would
 Hos. 2. 21, 22. bear the heavens, and let them bear the
 earth, and the Earth bear the Corn, and
 the Wine, and the Oyl, and that they may bear his people.

Now because Famine is usually occasioned, either
 by immoderate rain or drought, therefore in our inter-
 cessions against this National Judgment, we may frame
 our Petitions more immediately against each of these,
 as necessity shall require.

1. Against immoderate rain: That God would re-
 member the Covenant which he hath made, and though
 our

our wickedness be very great upon the earth, so that he might justly repent that he hath made us, and now again resolve to destroy us from the face of the earth; yet he hath promised, that he will not any more cut off all flesh by the waters of a flood, neither shall there any more be a flood to destroy the earth.

That he would give us the former and the latter rain moderately, and not punish us with a sweeping rain which leaveth no food.

'Tis he alone by whom the windows of heaven are opened, who giveth rain upon the earth, and sendeth waters upon the fields; who clotheth the heavens with blackness, and maketh sackcloth their covering; who calleth for the waters of the sea, and poureth them out upon the face of the earth; he maketh small the drops of water, they pour down rain according to the vapour thereof, which the clouds do drop, and distil upon men abundantly: He covereth the light with clouds, and commandeth it not to shine; he commandeth the clouds from above, and openeth the doors of Heaven.

That he would so order all those things which are at his disposal, as that the earth may yield her increase, and all the ends of the earth may fear him.

2. Against Drought; That he would open to us the good treasures of heaven, and give rain to our land in its season, and bless the labour of our hands. He is the Father of the rain, and does beget the drops of dew; the bottles of heaven are at his command, to open and shut them as he pleases: He binds up the waters in thick clouds, and the cloud is not rent under them. 'Tis he

Gen. 6. 5, 6.

Gen. 9. 11.

Joel 2. 23.

Prov. 28. 3.

Gen. 7. 11.

Job 5. 10.

Isa. 50. 3.

Amos 5. 8.

Job 36. 27.

Psal. 78. 23.

Psal. 67, 6, 7.

2. Against Drought.
Deut. 28. 12.

Job 38. 28, 57.

Job 26. 8.

that

- Hag. 1. 10. that does stay the heavens over us from dew, and the earth from his fruits. Who doth
- Amos. 4. 7. withhold the rain from us, causing it to rain upon one city, and not upon another : It is
- Joel 1. 12. by his command that the vine-tree is dried up, and the fig-tree languisheth, and all the trees of the field are withered : The seed is rotten under the clods, the garners are laid desolate, the barns are broken down ; for the
- Verse 17. corn is withered ; the beasts groan, and the
- Verse 18. herds of cattle are perplexed, because they have no pasture, and the flocks of sheep are made desolate.
- Haiah 5. 6. 'Tis at his command that the clouds do
- Deut. 28. 23, not rain upon us ; he makes the heavens
24. over us to be brass, and the earth under us to be iron, and the rain of our land to be powder and dust ; he causes the land to mourn, and the herbs of every field to wither : When
- Jer. 12. 4. & the ground is chapt for want of rain ; when the
- 14, 4. plowmen are ashamed, and cover their heads ;
- Verse 6. when the wild asses do stand in the high-places, and snuff up the wind like Dragons, and their eyes do fail because there is no grass.

And therefore unto him it is that we must make our addresses, for help and supply in all such exigences :

- 1 Kin. 8. 35, That when heaven is shut up, and there
36. is no rain, because of our sins against him ; yet if we shall pray unto him and confess his Name, and return from our sins when he afflicts us, That then he would hear in heaven, and forgive the sins of his servants, and teach them the good way wherein they should walk, and give rain unto the land which he hath bestowed upon them for an inheritance.

Jer. 14. 22. Are there any among the vanities of the Gentiles, that can cause rain ? or can the heavens give showers ? art not thou he, O Lord, our God ? therefore we will wait upon thee, for thou hast made all these things.

That

That he would open the windows of heaven, and cause the rain to come down in his season, and let there be showers of blessing, making grass to grow for the cattle, and herbs for the service of men: That we may fear the Lord our God, who giveth us rain, both the former and the latter in its season, reserving unto us the appointed weeks of harvest.

Ezek. 34. 26.

Psal. 104. 14.

Jer. 5. 24.

3. In times of *Pestilence*: That he would (according to his Promise) deliver us from the noisome *Pestilence*; that we may not be afraid of terror by night, nor for the arrow that flyeth by day, nor for the *pestilence* that walketh in darkness, nor for the destruction that walketh at noon-day; that no evil befall us, nor any plague come nigh our dwellings. That he would command his destroying Angel to put up his sword again into the sheath thereof.

3. Against
Pestilence.
Pl. 91. 3, 5, 6.

Verse 10.

1 Chr. 21. 27.

1 Kin. 8. 38.

That he would teach us to see the plague of our own hearts, and to return unto him with unfeigned repentance, that he may return unto us in mercy and compassion, and pardon our sins and heal our land.

O thou sword of the Lord, how long will it be ere thou be quiet? put up thy self into the scabbard, rest, and be still.

Jer. 47. 6.

That the arrows of the Almighty may not be any longer within us, nor the poyson thereof drink up our spirit.

Job 6. 4.

That death may not come up into our windows, nor enter into our palaces, to cut off the children from without, and the young men from the streets; that he would not sweep us away with the besom of destruction; but would be pleased now at length

Jer. 9. 21.

Isa. 14. 23.

to

Isa. 57. 18. to heal us, and to restore comfort unto us, and to our mourners.

Psal. 90. 7, 8. We are consumed by thine anger, and by thy wrath we are troubled; thou hast set our iniquities before thee, and our secret sins in the light of thy countenance; return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercies, that we may rejoice and be glad all our days.

For the better strengthening of our faith and fervency in our intercessions for any national mercy, we may back our requests with some of those Arguments which the Scripture does afford to this purpose.

Psal. 9. 9, 12. God hath stiled himself a refuge for the oppressed, a refuge in time of trouble, and that he will never forsake them that seek him.

Psal. 46. 1. He is a present help in trouble, and hath proclaimed himself to be a God that

Psal. 35. 27. hath pleasure in the prosperity of his servants.

Psal. 9. 18. He hath promised, that the poor shall

Psal. 72. 14. not always be forgotten; the patient abiding

Psal. 69. 33. of the meek shall not perish for ever. But he will redeem their souls from deceit and violence;

he beareth the poor, and despiseth not the prisoners.

Isa. 57. 16. He hath said, that he will not always con-

Deut 32. 36. tend with the children of men, lest their hearts should faint, and their spirits fail within

Isa. 63. 5. them. But when their power is quite gone, then it shall repent him for his servants; when

there is no other to help or uphold, then the arm of the Lord shall bring salvation.

Psal. 37. 5. He hath assured us, that if we commit our way unto the Lord, and trust in him, he

Verse 11. will bring it to pass: That the meek shall inherit the earth, and delight themselves in the

19, abundance of peace: That the upright shall

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not be ashamed in the evil time, and in the days of Famine they shall be satisfied: That though the wicked do watch the righteous and seek to slay him, yet the Lord will not leave him in his hand, nor condemn him when he is judged. But if we wait on the Lord, and keep his way, he will exalt us to inherit the Land. That the salvation of the righteous, is of the Lord, who is their strength in time of trouble. The Lord shall help them, and deliver them; he shall deliver them from the wicked, and save them, because they trust in him.

Psal. 37. 33.
34;
39;
40.

He hath promised, that the rod of the wicked shall not always rest upon the lot of the righteous. Psal. 125. 3.

The Scripture is very copious in such expressions as may afford Arguments to this purpose, besides those that were mentioned before in the fourth chapter, which are properly reducible to this place.

CHAP. XXV.

Of Particular Intercession for our several Relations:

Particular Intercession may be distinguished into two sorts $\left\{ \begin{array}{l} \text{Ordinary.} \\ \text{Occasional.} \end{array} \right.$

By Ordinary, I understand our prayers for those particular persons whom we are bound in our common and usual course to remember, as we should all those to whom we are tied by any near relation

whether of $\left\{ \begin{array}{l} \text{Order.} \\ \text{Friendship, or Enmity.} \\ \text{Neighbourhood, or Converse.} \end{array} \right.$ See fifth Com. before.

i. For the relations of Order. These are either publick and Political, or private and Oeconomical.

N

1. Con-

1. Concerning our *publick* relations; the Apostle
 1 Tim. 2. 2. does enjoin us to pray for *Kings*, and all
 that are in authority, that we may lead a
 quiet and peaceable life in all godliness and
 honesty; that he would give unto them
 1 Kings 3. 9. wise and understanding hearts, to judge
 their people, and to discern between good and
 Rom. 13. 3. bad. That they may be a terror only to
 evil-doers, but an encouragement to those
 that do well. That he would (according
 Isa. 46. 23. to his promise) make them *nursing fathers*,
 to his Church and People, that they may
 prove friends to his friends, and enemies
 2 Sam. 23. 3. to his enemies. Considering, that those
 who rule over men must be just, ruling in
 the fear of the Lord.
 1 Cron. 28. 9. That they may know the God of their
 fathers, and serve him with a perfect heart,
 and with a willing mind; that it may be well with
 them, and their posterity after them.

That he would make them to believe, and consider,
 that 'tis not only their *duty*, but their *honour*, and their
interest; to promote the power and the reputation of
 Religion.

For all publick *Counsellors* and *Judges*; that he would
 make them wise and upright, and successful in the dis-
 charge of all those difficult businesses that they are
 Amos 5. 7. called unto; that they may not turn judg-
 ment into wormwood, by unjust decrees;
 Prov. 48. 26. nor into vinegar by long delays; that he
 Psal. 48. 11. would be unto them both a *Sun* and a
Shield, a Sun to direct them, and a Shield
 to protect them in all their ways; 'tis he
 Psal. 105. 22. alone who is able to instruct *Magistrates*,
 and to teach *Senators* wisdom; that he would
 remove from them all negligence, cowardize, prejudice,
 self-ends, or whatsoever may hinder them in the free
 and

and equal administration of justice ; that judgment may run down as a river, and righteousness as a mighty stream. Am. 5. 24.

For the Nobility and Gentry : That he would endow them with such virtue and spiritual graces, as can only truly enable them, whereby they may be made the children of God, and heirs of heaven ; that they may strive to become as eminent members in the Mystical Body, as they are in the Civil.

For all inferior Magistrates ; those more especially under whose Jurisdiction we live, that they may be men of courage, fearing God, wise and faithful in their places, Haters of reward, and without respect of persons. Exod. 18. 21.

For Ministers ; more particularly those, to whose charge we belong. That God would root out of the Church all ignorant, scandalous, factious Ministers, and send forth faithful labourers into his harvest ; that he would give unto all his people Pastors after his own heart, such as may be peaceable, and gracious in their Lives, painful and powerful in their Doctrine, such diligent watchmen as may with wisdom and fidelity discharge the office committed to them, taking heed to their Ministry to fulfill it. That they may not prostitute their holy callings, to serve the interest of men ; but may be truly conscionable both in their Lives and Ministry, that they may save themselves, and them that hear them : that he would support them under all oppositions and contempt that they meet with. See before in the duties of the 2 & 4 commandment. Mat. 9. 38. Jer. 3. 15. Col. 4. 17.

For all Nurseries of good Learning and true Religion, that he would purge and reform them from all their corruptions, uphold and encourage them against the opposition of all unreasonable men. That he would root up every plant which our heavenly Father hath not planted. That he would take away Mat. 15. 13. John 15. 2.

those branches which bear no fruit, and purge those which do bring forth fruit, that they may bring forth more, that
 Isa. 61. 3. those places may abound in trees of righteousness, which being planted by the rivers
 Psalm 1. 3. of water, may bring forth their fruit in due
 Can. 4. 16. season; that he would blow upon those gardens, that the spices thereof may flow out.

That he would water them with the dew from Heaven, and make them flourishing and fruitful.

2 Kin. 2. 21. That he would cast salt into those fountains, and heal the waters thereof both from death and barrenness. That from thence may proceed such wholesome streams as may refresh the thirsty corners of the Land, that those fountains may
 Hos. 13. 15. never be dried up, and that they may not
 Jam. 3. 11. send forth bitter waters.

For the common people: That he would make them humble, peaceable, charitable, stedfast in the Faith, not so easily carried about with every wind of Doctrine; zealous for the establishment of peace and truth: That he would dispel those mists of Ignorance and Profaneness which do so much abound in many corners of the Nation.

That all orders and degrees of men in their several places and callings, may join together for the glorifying of his name, the establishment of peace and justice, and the propagation of his Truth and Gospel.

See before in the fifth Commandment. 2. We should interceed for our private or domestical relations; for those to whom we are tyed by blood and affinity, for our brethren and kindred according to the flesh; that God would make them near unto him by grace, as they are unto us by nature; that they may be all careful to do the will of our heavenly father; and by that means become the brethren and kindred of Christ: That we may be ready to express our mutual affections to one another,

ther, by a special care and endeavour to promote our spiritual well-being.

Besides the relations of *Order*, we should likewise pray for those to whom we are related

By any special friendship or kindness; for those that do remember us in their prayers; for such as have been any ways instruments of our good, either in our Souls, Bodies, or Estates: That God would remember them for good in the day of their trouble, and recompense them an hundred fold into their own bosoms, for all the kindness that we have received from them.

And so on the contrary, for our *Enemies*, Ps. 35. 13, 14.
because their sins do particularly con- Mat. 5. 44.
cern us, that their offences against us *may* Act. 7. 60.
not be laid to their charge; that he would

take pity on such as hate us without a cause, and convert their souls unto himself; and that we may consider them as his instruments in all the wrongs and oppositions which we suffer from them.

And lastly, For those that are near unto us by *neighbourhood* and familiar converse. The Towns, societies, families, to which we belong, that we may live at peace and unity amongst our selves, faithfully discharging our several duties, adorning our *professions*, *considering one another to provoke unto love and good works*; and that he would be pleased to *dwell with us*, to manifest the tokens of his presence amongst us; to let the *light of his countenance* shine ever upon us, whereby we may be filled with righteousness, and peace, and joy in the holy Ghost; that we may be able cheerfully to serve him in our places, and patiently to wait for his *glorious appearing*.

C H A P. XXVI.

Of occasional Intercession for those who are afflicted either in mind or body.

Occasional Intercession, is when we pray for such persons as suffer under any special trouble or affliction, in whose behalf we may petition in the general, That God would give them patience under their afflictions, profit by them, and in his good time ease and deliverance from them.

That God would enable them with quietness and contentment to submit themselves unto every condition which he shall think fittest for them, as believing and considering,

1. That he is the Author of all the miseries which we suffer. *Affliction cometh not forth of the dust, neither doth trouble spring out of the ground.*
 Job 5. 6.
 Eccl. 3. 11. 2. That *He makes every thing beautiful and seasonable*; whatsoever comes to pass by his wise Providence, is far better than humane wisdom could possibly contrive, even those events which do most of all thwart our private hopes and desires (could all circumstances be duly considered) would appear to be most comely and beautiful; and therefore we have reason with lowliness and humility to submit unto his wise Providence, and in all our troubles and confusions, to acknowledge, that *great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints.*
 Rev. 15. 13.
 Psal. 110. 75. *I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.*
 3. We have most justly deserved all that we suffer: *Thou, O Lord, art just in all that is brought upon us, for thou hast done right, but we have*
 Neh. 9. 33. done

done wickedly. The least mercy we enjoy, is far greater than our deserts; and the greatest misery we suffer is far less than our sins. *Shall we receive good from the hand of God, and shall we not receive evil?* Job 2. 10.

4. That these afflictions are the signs and effects of his love; *for whom he loveth, he chasteneth, and correcteth every son whom he receiveth.* Heb. 12. 6.

5. That every thing shall in the issue prove for the best to them that love him. And that though all chastening for the present be grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby. Verse 11.

That they may labour to make the right use of their troubles, to search and try their ways, and turn to the Lord. *To humble themselves under his mighty hand, that he may exalt them in due time. To cast all their care upon him, because he careth for them.* To find out those particular failings which he aims at in his correction, to observe and understand his meaning in the troubles that befall us, that we may accordingly apply our selves to meet him in his ways.

These occasions for particular intercession, are distinguishable into several kinds, comprehending all manner of inward or outward exigencies, all difficulties and doubts, in respect of any weighty business or temptation; but the two chief kinds of them are trouble of Conscience, and sickness of Body.

1. If the occasion be trouble of Conscience, and spiritual desertions, in such cases the Petitions and Arguments before-mentioned in our Deprecation against the guilt of sin, are fitly applicable; to which may be added such other desires as these: That God would enable them to believe and consider, that fears, and doubts, and temptations, are an unavoidable part of our Christian warfare; that not only his dearest servants, *Job, David, &c.* but also his only Son *Christ* himself hath suffered under them;

See before.
chap. 16.

Heb. 4. 16. *that he being touched with a feeling of our infirmities, might be ready to help us in time of need.*

1 Cor. 10. 13. *That God is faithful, and will not suffer us to be tempted above what we are able, but will with the temptation also make a way to escape, that we may be able to bear it. He hath promised, that*

Isa. 57. 16. *he will not contend for ever, nor be always wroth, lest the spirits of men should fail before him, and the souls which he hath made; That*

Isa. 54. 7, 8. *though for a small moment he doth forsake us, yet with great mercies will he gather us; though in a little wrath he doth hide his face from us for a moment, yet with everlasting kindness will he have mercy upon us.*

Psal. 145. 14. *The Lord upholdeth those that fall, and raiseth up all those that be bowed down. He is nigh*

Psal. 34. 18. *unto them that be of a broken heart, and saveth such as be of a contrite spirit.*

That as for our infirmities, the best men in this life are not without them, nor shall they be imputed to us.

Rom. 7. 20. *If we do that which we would not, it is no more we that do it, but sin which dwelleth in us. And as for our wilful sins, if they be particularly*

repented of and forsaken, though they be as red as scarlet, yet he will purge us from them; if we do count them as a

Mat. 11. 28. *burden, and come unto Christ for help, he will ease us of them.*

That God in the new Covenant doth undertake for both parts; that our hopes are not now to be grounded upon our own works or sufficiency, but upon the infallible promise of God, and the infinite merits of Christ; that if we were without sin, or could do any thing perfectly, we should not, in that respect, have need of a Mediator.

From all which considerations, those who are afflicted with spiritual desertions, may receive sufficient comfort, in respect of their sins past; and for the future we should pray in their behalf,

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That God would enable them to put on the breast-plate of faith, and love, and for an helmet the hope of salvation. That they may labour to keep a good Conscience, to be observant of all those experiments which they have had of God's love unto them; for experience worketh hope.

1 Thes. 5. 8.

1 Tim. 1. 19.

Rom. 5. 4.

Unto this head concerning comfort against the dejections of mind, and trouble of conscience, those expressions of the Psalmist may be fittly applied:

My soul is sore vexed; but thou, O Lord, how long? Return, O Lord, deliver my soul; O save me for thy mercy sake.

Psal. 6. 3, 4.

Turn thee unto me, and have mercy upon me, for I am desolate and afflicted; the troubles of my heart are enlarged: O bring thou me out of my distresses: look upon my affliction and my pain, and forgive me all my sins. O keep my soul and deliver me: let me not be ashamed, for I put my trust in thee. Let integrity and uprightness preserve me.

Psal. 25. 16, 17.

O hide not thy face from me, neither cast thy servant away in displeasure.

Psal. 27. 9.

Make thy face to shine upon thy servant: O save me for thy mercy sake.

Psal. 31. 16.

Withhold not thou thy tender mercy from me, O Lord; let thy loving kindness and thy truth continually preserve me, for innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of my head, therefore my heart faileth me. Be pleased, O Lord, to deliver me; O Lord, make hast to help me.

Psal. 40. 11.

Psal. 57. 1.

Be merciful unto me, O Lord, be merciful unto me: for under the shadow of thy wings shall be my refuge until my calamities be over past.

In the multitude of the sorrowful thoughts within me, let thy comforts, O Lord, delight my soul.

Psal. 94. 19.

Re-

Pfal 106. 4, 5. Remember me, O Lord, with the favour that thou bearest unto thy people. O visit me with thy salvation : That I may see the good of thy chosen, and rejoyce with the gladness of thy people, and glory with thine inheritance.

Pfal. 109. 21. Do thou save me, O Lord, for thy Names sake, for I am poor and needy, and my heart wounded within me.

2. If the occasion be *Sickness of Body*, in this case we ought to interceed for others,

That God would teach them quietly to submit unto his afflicting hand ; as considering, that diseases do not arise meerly from *natural* or *accidental* causes, without the particular appointment and disposal of his wise Providence, which doth extend to the very hairs of our head, much more to the days of our lives, and the health of those days ; and that he is faithful and true, having engaged his promise, that all conditions (though never so troublesome, tribulation, and anguish, and sickness, and death it self) shall work together for the good of those that belong unto him.

That he would sanctifie their pains and troubles unto them, giving them a true sight of their sins, and an unfeigned sorrow for them, and a stedfast faith in the merits of Christ, for the remission of them ; that he would recompence the pains and decays of their bodies, with comfort and improvement in their souls ;
2 Cor. 4. 16. that as their outward man does decay, so their inward man may be renewed daily.

That he would fit them for whatever condition he shall call them unto, that Christ may be unto them both in life and death advantage.

That, if it be his will, he would recover them from their pains and diseases, and restore them to their former health ; that he would direct them to the most effectual means for their recovery, and bless unto them those that have been, or shall be used to that end.

Of

Of this kind are those *Petitions* of the *Psalmist* for himself :

Have mercy upon me, O God, for I am weak : O Lord heal me, for my bones are vexed : for in death there is no remembrance of thee, and who will give thee thanks in the pit. Psal. 6. 2, 5.

What profit is there in my blood, If I go down into the pit ? Shall the dust praise thee ? shall that declare thy truth ? shall thy loving-kindness be declared in the grave, or thy faithfulness in destruction ? Shall thy wonders be known in the dark, or thy righteousness in the land of forgetfulness. Psal. 31. 9. Ps. 88. 11, 12.

Hear my prayer, O Lord, give ear unto my cry ; hold not thy peace at my tears : O spare me a little, that I may recover strength, before I go hence and be no more seen. Ps. 39. 12, 13.

I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted. Let, I pray thee, thy merciful kindness be my comfort : let thy tender mercies come unto me, that I may live. Ps. 119. 75, 76.

Thus does Job petition for himself : Are not my days few ? cease then, and let me alone, that I may take comfort a little, before I go, whence I shall not return, even to the land of darkness, and the shadow of death. Job 10. 20, 21.

And thus the Prophet Jeremiah : Heal me, O Lord, and I shall be healed : save me, and I shall be saved : for thou art my praise. Jer. 17. 14.

For the better strengtbening of our faith and fervency in this desire, there are such considerations as these.

He hath commanded us to call upon him in the time of trouble, and hath promised to deliver us ; 'tis in his power alone to kill and to make alive, to bring down to the grave, and to raise up again. He hath stiled himself the God of salvation, to whom belong the issues of death. He can give power to the faint, and to them that have

Psal. 50. 15.

1 Sam. 2. 6.

Psal. 68. 20.

Isa. 40. 29.

no might, encrease of strength. He has profest, that the death of his Saints is dear and precious in his sight. He hath promised to strengthen them upon the bed of languishing, and to make their bed in their sickness; he hath said, that the prayer of faith shall save the sick. He hath permitted us, concerning his sons and daughters, to command him, thereby implying, that in our intercessions for one another, we may be as sure of success, as we are of those things which are in our own power to command; to which may be added our former experience of his truth and mercy in the like cases; from all which we may be encouraged to come with boldness to the throne of grace, that we may obtain mercy in the time of need.

But if he hath otherwise determin'd, and the days of their warfare be accomplished, that then he would fit them for death, and make them meet to be partakers of the inheritance of his Saints in light; that they may be willing to depart, and to be with Christ, which is far better than still to be exposed to the evil to come; to sinful temptations, pains and diseases of the body, trouble and vexation of the vain world, especially considering, that now death hath lost its sting, and is swallowed up in victory, and that it was the end of our Saviour's passion, to deliver them who through the fear of death have been all their life-time subject to bondage. That neither death nor life, nor things present, nor things to come, shall be able to separate us from the love of God in Christ Jesus our Lord. That by this means we must be brought to enjoy the beatifical Vision of God, the blessed company of innumerable Angels, and the spirits of just men made perfect.

That he would be pleased to shine graciously upon them with his favour and reconciled countenance; to fill

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fill their hearts with such divine joys as belong unto those that are heirs of a *Celestial Kingdom*, and are ready to lay hold on everlasting life.

That this *light affliction, which is but for a moment, may work for them a far more exceeding and eternal weight of glory.* 2 Cor. 4. 17.

That when this their *earthly tabernacle shall be dissolved, they may have an house not made with hands, eternal in the heavens.* 2 Cor. 5. 1.

That his blessed Angels may convey their souls into *Abraham's Bosom.*

Now as in such cases we should thus interceed for others, so likewise may we hence take fit occasion to pray for *our selves.*

That in the diseases and pains of others, we may consider the frailties of our own condition, the desert of our own sins, and may magnifie his special mercy in sparing us so much, and so long.

That we may be more seriously mindful of our latter ends, as knowing that *he will bring us also to death, and to the house appointed for all the living; and that when a few days are come, we shall go the way whence we shall not return; that we are but strangers and pilgrims in this world, dwelling in houses of clay, being here to day, and not to morrow; in the morning, and not at night; that our days on earth are as a shadow, and there is none abiding, our years pass away as a tale that is told; our life is but as a vapour that appears for a while, and then vanisheth away; coming forth as a flower that is suddenly cut down, flying as a shadow, that continueth not; our times are in the hands of God, all our days are determined, the number of our months is with him; he hath appointed our bounds that we cannot pass.* Job 30. 23. Job 16. 22. Job 14. 5.

Lord, let me know mine end, and the measure of my days, that I may know how frail I am. Psalms 39. 4.

So

Pfal. 90. 12. *So teach us to number our days, that we may apply our hearts unto wisdom.*

That he would give unto us the Spirit of judgment, whereby we may discern the true difference betwixt the span of life, and the vast spaces of Immortality; betwixt the pleasures of sin for a season, and that
Pfal. 16. 11. *everlasting fulness of joy in his presence.*

Betwixt the vain applause of men, and the testimony of a good Conscience.

That in the present days of health, and peace, and prosperity, we may treasure up for our selves such spiritual strength and comforts, as may hereafter stand us in stead when we come to lie upon our death-beds, when all other contentments shall vanish away, and prove unable to help us; when the conscience of well-doing in any one action, shall administer more real comfort to the soul, than all our outward *advantages* or *enjoyments* whatsoever.

Phil. 3. 20. *That our conversations may be in heaven, from whence we may continually expect the coming of our Lord and Saviour.* That all
Job 14. 14. *the days of our appointed time, we may wait till our change shall come.*

That since we all know, and cannot but be amaz'd to consider of that dreadful day of Judgment, when every one must appear before the Tribunal of God, to receive an eternal doom, according to his works,
1 Pet. 3. 11, *that therefore he would make us such*
12, 14. *manner of persons as we ought to be, and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat; that we may labour diligently to be found of him in peace, without spot and blameless.*

C H A P. XXVII.

Concerning Thanksgiving, by enumeration of Temporal Favours.

TH E third and last part of Prayer, is *Thanksgiving*. This (according to the method proposed) may be connected with the former, by some fitting *Transition*, which for the matter of it may consist of some such considerations as these :

1. Our confidence of obtaining the things we petition for, by our experience of former Mercies ; though they are many and great things which we are suiters for, yet when we reflect upon God's continual bounty towards us, and how much we do every day receive from him, we have no reason to doubt of his favour, but still to depend upon him in every condition.

2. The danger of ingratitude, in hindring the success of our petitions. He that is not careful to pay his old debts, cannot expect so much credit as to run upon a new score. Under the Law, when any one came before God, to make any special request for himself, he was to bring with him a Peace-offering, that is, an offering of thanks for the favours he had already enjoyed, thereby to prepare himself for what he expected.

The *matter* of our Thanksgiving is reducible to these 2 general heads: 1. The *Enumeration* of mercies. 2. The *Amplification*, or heightning of them.

1. In our *Enumeration* of mercies, those particulars before-mentioned in our *Confessions*, *Deprecations*, *Petitions*, will each of them administer some help, both in respect of *matter* and *expression*, according as our condition may be in respect of *freedom* or *deliverance* from those *evils* which we confess or deprecate, or the enjoyment of those *good things* which we have petitioned for ; and upon this account I shall not need to be so large upon this head, as the former.

2. The

2. The *Amplification* or heightning of Mercies, may be either in *General*, by their multitude, greatness, continuance, which is capable of a distinct enlargement by it self. Or else in *Particular*, by their circumstances, degrees, contraries, which are to be insisted upon in the mention of those particular Mercies to which they belong.

1. In the *Enumeration* of Mercies, we are to take notice of those that are either { Ordinary.
Occasional.

By *Ordinary*, I understand such, as we enjoy in our common course, without relation to any particular necessity or deliverance; these again are

either { Temporal. }
 { Spiritual. } *Temporal*, are those which concern our well-being in this life, as we are men, whether in our { Private }
 { Publick } capacities.

The *Private* or personal favours which we are to acknowledge, do belong, either *generally* to the whole Man, in respect of his Being, Nature, Birth, Education, Preservation; or more *particularly*, in regard of his Soul, Body, Friends, Name, Estate.

In the recital of the Mercies which we enjoy, we are not to be unmindful of those common favours which are bestowed upon us, in respect,

1. Of our *Creation* and *Being*, that God did not suffer us to be *swallowed up in our primitive nothing*.

2. Our noble *Natures*, that we were not made senseless things, but endowed with living Souls, Men, and not Beasts. He might have made us *worms and no men*; of a despicable, perishable condition, whereas he hath created us after his own Image, but a little lower than the Angels, capable of enjoying Eternity with himself in the heavens. *Crowning us with glory and honour, putting all things in subjection under our feet.*

3. Our

3. Our *Births* : That we are free born, not slaves ; of generous, not base and ignominious parentage ; that we were brought forth in a *place* and *time* of Religion. He might have sent us into the world without the pale of the Church, in some place of Idolatry or Ignorance, amongst the blaspheming *Turks*, or wild *Americans*. We might have been born in those bloody times of *persecution* and *martyrdom* ; and therefore we have reason to acknowledge it for a great mercy, that he hath brought us into this world, both when and where his Gospel hath been professed, and flourished.

4. Our *Education*, by honest, loving, careful Parents and Tutors, under good Magistrates, pious Ministers, in Religious Families. We might have been forlorn, and exposed to the wide world, as many others are, following the *dictates* of our own *corrupt natures*, without any restraint upon us : We might have been put under the *tuition* of such *Governors*, as by their negligence, example, advice, would have encouraged us in evil courses, and therefore we ought to acknowledge it for a great mercy, that we have had such religious and ingenuous education.

5. Our *Preservation* : God might have cut us off in the womb, and being children of wrath, he might from thence have cast us into hell, and therefore we have reason to praise him, in that he hath covered us in our mothers womb, where we were fearfully and wonderfully made, and curiously wrought in the lowest parts of the earth. Being clothed with skin and flesh, fenced with bones and sinews : Where he granted us life and favour, and by his visitation hath preserved our spirits. He took us out of the womb, and made us hope when we were yet at our mother's breast : We were cast upon him from the womb, and he is our God from our mothers belly. He might many times since, justly have snatched us out of this world.

Psal. 139. 13.
14.

Job. 10. 11,
12.

Pf. 22. 9, 10.

Lam. 3. 22. *world, with our sins, and fears upon us, it is from the Lords mercies that we are not yet consumed, because his compassions fail not.*

There may be many now in hell, who have not been so great sinners as we; and therefore we are bound to magnifie his Name for his good Providence over us through the *whole course of our lives*. That he hath his

Psal. 4. 8. *therto made us to dwell in safety, and watched over us in journeys, sicknesses, and common dangers, whereby so many others have been surprized, and swept away round about us; for*

Psal. 91. 4, 11. *defending us under the shadow of his wings, and protecting us by his blessed Angels; more particularly for his preservation of us the*

{ Night } past.
{ Day }

1. The *Night* past, for refreshing our bodies with
Psal. 13. 3. *rest and sleep. For lightning our eyes, that we slept not to death. For bringing us to the light of another day; and that notwithstanding those many opportunities which we have formerly abused.*

Psal. 92. 1. *It is a good thing to give thanks unto thee, O Lord, and to sing praises unto thy Name.*

O thou most high. To shew forth thy loving-kindness in the morning, and thy faithfulness every night. He might have made our beds to be our graves, and surprized us with

Job 7. 3, 4. *our last sleep. He might appoint wearisome nights for us, so that when we lye down, we*

should say, when shall we arise, and the night be gone? and should be full of tossings to and fro, unto the dawning of the

Ver. 13, 14. *day: When we expect that our beds should comfort us, and our couch ease our complaints*

then he might scare us with dreams, and terrifie us through visions; and therefore we have great reason to praise

Prov. 3. 14. *him for our freedom in this kind, that when we lie down, he makes our sleep sweet unto us*

2. The *Day* past, that he hath not given us over to the sinfulness of our own natures, the subtilty and malice

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lice of the *Devil*, the temptations of the *World*, but hath by his good *providence* with-held us from many of those *sins* and *dangers*, to which of our selves we were exposed. There are *many others* in the world, who have this day (perhaps) been surprized by some mischief, or have fallen into some great sin, and the same might have been our condition; and therefore we have reason to be sensible of his favour in exempting us from it; that he hath in any measure afforded us direction and success in our affairs, and not blasted our endeavours; accompanying us in our goings out, and comings in. *Because the Lord hath commanded his loving-kindness in the day, therefore in the night shall my song be unto him, and my prayer unto the God of my life.* Psalm 41. 8.

Next to these, we may recite those temporal favours which do more particularly concern us,

either in our { Souls.
Bodies.
Friends.
Names.
Estates.

1. Our *Souls*, in respect of our *Understandings*, *Memories*, *Consciences*, *Affections*. That we were not made idiots or blockish; we might have been possessed with stupidity and forgetfulness, *with madness* Deut. 28. 28. and *astonishment of heart*; with wild and raving passions: And therefore we have reason to be sensible of that great favour we enjoy, in respect of the clearness of our understandings, strength of our memories, peace in our consciences, moderateness in our affections, &c.

2. Our *Bodies*, in regard of *Health*, *Senses*, *Limbs*. That he doth not send upon us *sore sicknesses*, Deut. 28. 35. and of a long continuance, and make us prisoners to the bed of languishing. That he does not chasten us with strong

Job 33. 19, 20.

pain upon our beds, so that our life should abhor bread, and our soul dainty meat. That we are not tormented with grievous aches, with loathsome diseases and sores; that we have the free use of our senses; not blind, or deaf, or dumb, &c. that we are sound and perfect in our limbs, not maimed, or deformed, as many others are, whereby their condition is made very uncomfortable, in comparison of ours.

3. Our *Friends*; that God hath inclined the hearts of others to shew us any favour; that we do enjoy the acquaintance of such, in whose society and converse, we may relieve and refresh our selves amidst the many perplexities that we shall meet with; 'tis the case of many others to be left in a *forlorn*, and *friendless* condition, with *Ishmael*, to have every man's hand against them; and therefore we have great reason to bless God for raising us up friends and benefactors, and continuing them to us.

4. Our *Names*; that he hath bestowed upon us any reputation in the hearts and reports of others; and not given us over to such scandalous sins as would have made us a proverb and reproach; that we are not *Cains*, to kill our brethren; nor *Ammons* to commit incest; nor *Absoloms*, to attempt the ruine of our Parents; nor *Judas's*, to murder our selves. The seeds and principles of all these *abominations* being in our natures, it must needs be acknowledged for a great mercy to be with held from them. That he hath in any measure restrained the malicious tongues of others from aspersing of us.

5. Our *Estates*; and therein for plenty, liberty, quietness, sutableness: God might have placed us in some needy, slavish, unquiet condition, in some Calling disproportionable to our inclinations and gifts; and therefore we have reason to acknowledge his mercy, in bestowing upon us competency of means, freedom, and seemliness of condition, wherein we are

not

not forced to flatter or borrow, fitness of calling, &c. That we have opportunity to *serve the Lord our God with joyfulness, and with gladness of heart, in the abundance of all things.* Whereas, 'tis the case of many others, that they are forced to *serve their enemies in hunger, and in thirst, and in nakedness, and in want of all things.* There may be some poor *Christians*, perhaps, at this time under cruel restraint and imprisonment; others it may be wallowing in their blood, by reason of bitter and fierce persecutions for their bearing witness unto the truth of *Jesus*. Other precious Saints, of whom the world is not worthy, may be now under great necessities, wandering up and down in deserts and mountains, being destitute, afflicted, tormented; having not a place whereon to rest their heads. Whereas, 'tis our happiness, that we are supplied with all things convenient for us, having bread to eat, and cloaths to put on, and many other particular favours, which are renewed to us every moment. The very continuance and commonness of which doth take away their observation. And as we are thus to remember private mercies, so likewise should we take notice of those temporal favours which concern the publick, the peace, plenty, strength, safety of the Nation wherein we live. For that every one may sit under his own vine and fig-tree, there being none to make us afraid. That he hath not delivered us to trouble, and astonishment, and to hissing. That whereas his anger and his fury hath been poured out upon other places, upon man, and upon beast; upon the beast of the field, and upon the fruit of the ground; yet the overflowing scourge hath not come upon us. He might make us a reproach, and a taunt, and an astonishment unto the Nations that are round about us. Executing upon us judg-

Deut. 28. 48.

Eph. 5. 21.

Heb. 11. 37.

38.

Gen. 28. 20.

Mic. 4. 4.

2 Chr. 29. 8.

Jer. 7. 20.

Isa. 28. 15.

Ezek. 5. 15.

ment in anger, and in fury, and in furious rebukes. He
 Isa. 19. 13, 14. might infatuate our Governours, and
 mingle a perverse spirit in the midst of them.
 This is the condition of other places, and we have
 reason to praise him, if it be not so with us.

In a more special manner, we ought to take notice
 of our freedom, or deliverance from
 Ezek. 14. 21. those sore Judgments, the Sword, the Fa-
 mine, and the Pestilence.

Ps 144. 10, 14. 1. For our Peace; for delivering us
 from the hurtful sword, that there is no break-
 ing in, nor going out, nor any complaining
 Deut. 32. 42. in our streets; whereas he might whet his
 glittering sword, and make his hand take
 bold of judgment, till his arrows be drunk with blood, and
 his sword to devour flesh: Yet he hath
 Psal. 147. 14. made peace in our borders, so that violence
 Isa. 60. 18. is not heard in our land, nor wasting or de-
 struction within our borders. Whereas o-
 ther Countries are made desolate, so
 Judg. 5. 6, 7. that their high-ways are untrodden, and the
 travellers walk through by-ways, and the
 inhabitants of the villages cease. Yet he hath been pleased
 Ezek. 36. 35. to make us like the Garden of Eden, our
 Cities being fenced and inhabited; and hath
 Jer. 16. 5. not taken away our peace from us, his lo-
 ving-kindness and mercies.

2. For our Plenty: That he hath (according to his
 Ezek. 36. 29. promise) called for the corn and wine, and
 increased it, and laid no famine upon us, mul-
 tipling the fruit of the trees, and the increase of the field,
 that we do not receive the reproach of the famine amongst the
 Psal. 65. 11. Heathen. For crowning the year with good-
 ness, and making his paths to drop fatness.
 Hosea 2. 23. 1. For bestowing upon us the former
 and the latter rain moderately, and in his sea-
 Psal. 83. 15. son; that he does not persecute us with his
 tempests,

tempests, and make us afraid with his storms; nor sweep us away with a general Deluge, as he did the old World.

2. For visiting the earth, and watering it, Psal. 65. 9. and greatly enriching it with the river of God, providing for the corn, settling the furrows thereof, and making it soft with showers, and blessing the springing thereof; so that the pastures are cloathed with flocks, and the valleys are covered over with corn; for that he hath sent us a plentiful rain whereby he hath confirmed and refreshed his inheritance when it was weary. Psal. 68. 9.

3. For healthful seasons; that he hath delivered us from the noisome Pestilence, that walketh in darkness, and from the destruction that walketh at noon-day, so that no evil doth befall us, nor any plague come nigh our dwellings, but hath satisfied us with long life, and shewed us his salvation. That he hath not made the land to spue out her inhabitants. Psal. 91. 3. Verse 10. Verse 16. Lev. 18. 25.

CHAP. XXVIII.

Of the kinds of spiritual Mercies to be enumerated.

THESE Temporal favours which we ought thus to enumerate, though they are very excellent in themselves, and far beyond our deserts, yet are common to us with hypocrites, and such as shall hereafter be damned; and therefore 'tis requisite that we should after a more especial manner magnifie his glorious Name for those spiritual mercies that concern our eternity. Chiefly for the Lord Jesus Christ, the author and finisher of our faith, the fountain of all the other mercies which we enjoy; for his Birth, Incarnation, Sufferings, Death, Resurrection, Ascension, Intercession, with all those unspeakable benefits that we receive by them;

Eph. 1. 3. them; for blessing us with all spiritual blessings in heavenly places in Christ.

More particularly, for those remarkable effects of his love and merits in our

Ephes. 1. 5. 1. *Election*: For that God hath predestinated us unto the adoption of Children by Jesus Christ, to himself, according to the good pleasure of his will, to the praise and glory of his grace, whereby he hath made us accepted in the beloved; and hath

2 Thes. 2. 13. from the beginning chosen us to salvation through sanctification of the spirit, and belief of the truth. He might have designed us for vessels of Wrath, as he did the fallen Angels, and then we had been eternally undone, without all possible remedy. There was nothing to move him in us, when we lay all together in the general heap of mankind. It was his own free grace and bounty that made him to take delight in us, to chuse us from the rest, and to sever us from those many thousands in the world, who shall perish everlastingly.

2. *Redemption*: For that incomprehensible miracle of his wisdom and mercy, in the contrivance of our redemption by the death of Christ; for he hath re-

Eph. 1. 7. deemed us by the precious blood of his dear Son, who is the Image of the invisible God, Col. 1. 13, 14. the first born of every creature; who gave 1 Tim. 2. 6. himself a ransom for all.

2 Thes. 2. 14. 3. *Vocation*: That he hath called us by the Gospel, to the obtaining of the glory of the Lord Jesus Christ; And that with 2 Tim. 1. 9. an holy calling, not according to our own works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.

4. *Justification*: For pardoning our sins, the least of which would have been enough to have undone us Col. 2. 13, 14 to all eternity; for that he hath forgiven our trespasses, blotting out the hand writing

of Ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to the Cross; for the remission of our sins through the blood of Eph. 1. 7, 8. Christ, according to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence.

5. *Sanctification*: For renewing upon our souls in any measure the blessed Image of the Lord Jesus Christ, the least glimpse whereof is infinitely more worth than the whole world: For that he hath changed our vile natures, and made us partakers of the divine nature: Of strangers and foreigners, raising us up Eph. 2. 19. to be fellow Citizens with the Saints, and of Col. 1. 12, 13. the household of God. Making us meet to be partakers of the inheritance of the Saints in light; in delivering us from the power of darkness, and translating us into the Kingdom of his dear Son.

And because our Sanctification is considerable, both according to the $\left\{ \begin{array}{l} \text{Parts} \\ \text{Means} \end{array} \right\}$ of it, therefore it may be further amplified by each of these.

1. For the *Parts* of it, both in respect of our Judgments, Affections, Conversations.

1. For our *Judgments*, that he hath not given us over to blindness of mind, a reprobate sense, to wild and desperate errors, by which we see so many others deluded, but hath in some measure revealed unto us those mysteries of godliness which are hid from many wise and great ones of the world. And hath, according to his divine power, given 2 Pet. 1. 3. us all things pertaining to life and godliness, through the knowledge of him that hath called us to glory and virtue.

4. For our *Affections*: That he hath not given us over to hardness of heart, slowness of spirit; that he hath in any measure weaned our souls from looking after solid contentment in the creatures, and raised them

them up to any love of holiness, any desire of a nearer communion with himself.

3. For our *Conversations* : That he hath in any measure enabled us to do him service,
 2 Cor. 4. 2. *to renounce the bidden things of dishonesty;*
 Eph. 5. 11. *to walk in some degree as becomes children of light. Having no fellowship with the unfruitful works of darkness;* not allowing our selves in any course which we know to be *unlawful*.

The *Means* of our Sanctification, are principally these five :

1. His *Spirit*, To convince, direct, assist, comfort us, to prevent and follow us with his grace, to support us in afflictions, to strengthen us in temptations, to quicken us to duty, and to seal us up unto the day of Redemption.

Heb. 4. 12. 2. His *Word* : So powerful in discerning the thoughts and intents of the heart, able to make us wise unto salvation ; being profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works ; for his holy and righteous Law ; for the many gracious invitations and promises in his Gospel.

3. The *Sacraments* : That he hath not left us as strangers, without the Covenant of promise, but hath ordained visible signs and seals to represent that to our senses which we ought to apprehend by our faith.

4. The *Sabbaths* and publick Ordinances ; that we have liberty to behold the face of God in his Sanctuary, and to inquire in his Temple ; that amidst some
 Isa. 30. 20. *outward troubles the bread of adversity, and the water of affliction, yet our Teachers*

are not removed into corners, but our eyes may see them. That vision does not fail in our days, that we are not punished

Am. 8. 11. *with a famine of the word ; that the Sun does*
 Mic. 3. 6. *not go down upon our Prophets.*

5. The

5. *The Communion of Saints* : For the benefit that we enjoy by their examples, counsels, experience. For all those that have been instruments of our good by their Prayers, Writing, Preaching, &c.

6. *For hopes of glory* : For giving unto us exceeding great, and precious promises; that by these we might be partakers of the Divine nature. Having according to his abundant mercy begotten us again unto a lively hope of an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for us. For lifting up the light of his countenance upon us, which is better than life it self; for any comfortable Evidences of our own Salvation.

CHAP. XXIX.

Of occasional Thanksgiving, either for inward or outward Mercies.

BESIDES these several heads of Thanksgiving, by which we should be directed in our ordinary and usual course, there are others likewise not to be neglected, which are extraordinary and *occasional*, according as our particular wants and exigences may be.

In the *General*, we are to be thankful for the success of our prayers, whenever God doth vouchsafe to grant and hear our requests, either in the behalf of our selves, or others; that instead of rejecting of our services, and casting them back as dung into our faces, (which we might justly expect;) He does vouchsafe to accept of them, and to return them with a blessing; more particularly, upon

any special	{	Preservation	{	either of the	{	Soul.
		Recovery				Body.
		Deliverance				

1. In case of inward fears, desertions, temptations.
 Psal. 94. 19. For that in the multitude of our sorrows,
 his comforts have refreshed our souls. For
 Psal. 51. 12. that he hath restored unto us the joy of his
 salvation, and established us with his free
 Psal. 18. 16. spirit. Delivering us from those deep wa-
 ters, that were ready to overwhelm our
 Psalm 40. 2. souls; for bringing us out of an horrible
 pit, out of the miry clay, and setting our
 Psal. 107. 14. feet upon a rock, freeing us from darkness
 and the shadow of death, and breaking our
 Rev. 13. 10. bonds in sunder; for keeping us in the hour
 of temptation.

In the case of outward exigencies and troubles, for
 Gen. 28. 15. delivering us in journeys, that he hath been
 with us, and kept us in our places whither we
 did go, and brought us again in safety; whereas many
 others have been overtaken with desperate mischiefs.
 For defending us in common dangers, oppressions;
 for hedging us about with his favour and protection,
 Psal. 102. 24. that he hath not called us away in the midst
 Psalm 66. 9. of our days, but hath holden our souls in life,
 and not suffered our feet to slip; for being
 Deut. 33. 27. our refuge in distress and putting his ever-
 1 Sam. 25. 29. lasting arms under us; for binding up our
 Psal. 27. 5. soul in the bundle of life; for hiding us in
 the time of trouble in his pavilion, in the se-
 cret of his Tabernacle, under the shadow
 Isaiah 25. 4. of his wings; for being a strength to the
 poor, and to the needy in their distress; a
 refuge from the storm, a shadow from the heat, when the
 blast of the terrible ones is as a storm against the wall; for
 Ezek. 34. 27. breaking the bands of the yoke, and the rod
 of the oppressors, and delivering us out of
 the hands of them that served themselves of
 2 Cor. 1. 4. us; for the comforts that we have had in
 all our tribulations.

For

For delivering us from sore pains, and desperate sicknesses of body, when we had reason to think, and say, That we should go down to the gates of the grave, and be deprived of the residue of our years, and not see the Lord in the land of the living; nor see man any more, with the inhabitants of the world; but our age is removed from us as a shepherd's tent, and we shall be cut off with pining sickness, from day even to night will he make an end of us; yet then did he, in love to our souls, deliver us from the pit of corruption; therefore will we sing songs unto him all the days of our life.

Verse 17.

Verse 20.

I will extol thee, O Lord, for thou hast lifted me up; thou hast brought up my soul from the grave, and hast kept me alive, that I should not go down to the pit. Thou hast turned my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness; To the end, that my glory may sing praise unto thee, and not be silent; O Lord, my God, I will give thanks unto thee for ever.

Ila. 30. 1, 3.

Verse 11, 12.

I love the Lord, because he hath heard my voice, and my supplications, because he hath inclined his ear unto me, therefore will I call upon him as long as I live: He hath delivered my soul from death, mine eyes from tears, and my feet from falling. What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and will call upon the Name of the Lord. I will offer unto thee the sacrifice of thanksgiving, I will pay my vows unto the Lord, now in the presence of all his people, in the courts of the Lords house, in the midst of thee, O Jerusalem.

Psal. 116. 1, 2.

Verse 8.

Verse 12, 13.

Ver. 17, 18, 19.

I called upon the Lord in distress, the Lord answered me, and set me in a large place. He hath chastened me sore, but he hath not given me over to death. I will

Psal. 118. 5.

Verse 18.

Verse 21.

praise

praise thee, for thou hast heard me, and art become my salvation.

Psal. 103. 2.

Verse 4.

Bless the Lord, O my soul, and forget not all his benefits, who redeemeth thy life from destruction, and crowneth thee with loving-kindness and mercy.

CHAP. XXX.

Of the Amplification of Mercies. The Conclusion.

BESIDES the Enumeration of Mercies, we may likewise find abundance of matter for the Amplification or heightning of them, which may be either in { General.
Particular.

1. In the General, by their { Multitude.
Greatness.
Continuance.

Psal. 40. 5.

1. From their multitude: *Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts, which are to us-ward, they cannot be reckoned up in order unto thee: If I would declare and speak of them, they are more than can be numbered.* Psal. 139. 17, 18. *How precious are thy thoughts unto me, O God, how great is the sum of them? If I should count them, they are more in number than the sand.*

2. From the greatness of those Mercies we receive, which may appear by consideration of the { Giver.
Receiver.

1. The Giver, the great God, who is of infinite, incomprehensible power. *The heavens are full of the Majesty of his glory, of absolute perfection, and allsufficiency in himself, and cannot expect any addition from man's love or gratitude.* My goodness
ex-

extendeth not unto thee. Now the greatness of the person, doth add a value to the favour; 'tis counted an honour but to kiss a King's hand.

2. *The Receivers:* So vile and despicable in comparison of him, as *creatures*; so loathsome and abominable before him, as *sinners*; *when we were nothing*, he took care of us: And since we have been worse than nothing, *Enemies*, he hath been pleased to pay a price for our reconciliation to him. *He is kind to the unthankful, and to the evil*; to those that do neither seek nor ask after him; and at the best, can return nothing to him again, but some poor words or thoughts, which bear no commensuration to those real infinite mercies which we receive from him.

Can a man be profitable unto God? Is it any benefit to the Almighty, that thou art righteous? Or is it gain to him, that thou makest thy ways perfect? Lord, what is man, that thou art mindful of him, or the Son of man, that thou visitest him? Behold, I am less than the least of thy mercies. Now the vileness and unworthiness of the receiver, may be another argument to set forth the greatness of the gift.

3. *From their Continuance:* *The mercy of the Lord is from everlasting to everlasting upon them that fear him.* He had thoughts of love to us, before ever the world was made; and *his mercy endureth for ever*, till time shall be no more. His favour is renewed to us every moment, and that notwithstanding our continual provocations against him.

From these and the like considerations, we should labour to affect our souls with wonder and thanks, to quicken and raise up our hearts in offering up unto God the sacrifice of praise, that we may come before his Throne with *Hallelujahs*, loud voices of joy and thankfulness.

2. The

2. The particular Amplification of Mercies from their *Circumstances, Degrees, Contraries*, hath been touched upon already, in the Enumeration of their several kinds and acts of favour, to which the arguments of this kind may be properly annexed.

The *Conclusion* should consist of some brief affectionate Doxologies, which may both express and excite our love and confidence; such are those Scripture-Expressions,

Psal. 71. 15.

My mouth shall shew forth thy righteousness and salvation all the day long; for I know no end thereof.

Psal. 72. 15.

Blessed be the Lord God of Israel, who only doth wondrous things, and blessed be his glorious Name for ever; and let the whole earth be filled with his glory. Amen, Amen.

Psal. 103. 2.

While I live will I praise the Lord; I will sing praise unto my God, while I have any being.

Psal. 145. 1, 2.

I will extol thee, O God, my King; and I will bless thy Name for ever and ever. Every day will I bless thee, and praise thy Name for ever and ever.

Eph. 3. 20, 21.

Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto him be glory in the Church of Christ Jesus, throughout all ages, world without end. Amen.

Rev. 5. 13.

Blessing, and honour, and glory, and

Rev. 7. 12.

power, and salvation, and thanksgiving be

Rev. 19. 1.

unto the Lord our God for ever and ever.

F I N I S.

Ecclesiastes :

O R, A

DISCOURSE

Concerning the Gift of

PREACHING,

As it falls under the

RULES of ART.

By JOHN WILKINS, D.D.
Late Lord Bishop of CHESTER.

The Ninth Edition, Corrected, and much Enlarged.

L O N D O N :

Printed for *W. Churchill*, at the *Black-Swan*
in *Pater-Noster-Row*, and *M. Lawrence*
in the *Poultry*. 1718.

Excellencies:

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PREACHING

RULES OF ART

BY JOHN WILKINS, D.D.

First and Bishop of Bath and Wells

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T O T H E
Most Reverend Father in God
J O H N,
Lord Arch-Bishop of
C A N T E R B U R Y.

My Lord,

YOUR Grace having put this Useful Book into my Hands to review, I found that besides the Faults of the Press, which needed Correction, there might be a considerable Improvement made of it, since after the current of so many Years from the first publication of it, this part of Learning had much increased. Upon which I thought I could not do right to Your Lordship, the Right Reverend Author, and the Design, without Advising with others of greater Ability and Judgment in this way than my self.

It was by such Helps, but chiefly by the assistance of Dr. Moor, now Lord Bishop of *Normich*, that the work has been thus

The Epistle Dedicatory.

far advanced, by a multitude of Authors
of celebrated Note in their several ways.
Which I hope may be of good use to those
for whose Service this Book was at first
composed. And if I have in any Measure
attained that End, I doubt not of Your
Lordship's Acceptance of the Endeavours of

My Lord,

Your Grace's most Obedient Servant,

April 1. 1693.

JOHN WILLIAMS.

T O

TO THE
R E A D E R.

THIS Discourse was first drawn up for my own private use, as a Summary of such preparatory Rules and Directions, as I was willing to be guided by, in my entrance upon the Ministerial Employment. Since which, it hath been several times publish'd with good Acceptance. But being now out of Print, and the Stationer desirous to venture upon another Impression, I was not willing to let it pass without a Review, for the correcting of some Corruptions and Mistakes in the former Edition, and for the making of some Additions and Enlargements, chiefly as to those Parts of it which concern,

I. The Rules of Method.

II. The Account of Authors.

III. The Scheme of the whole Body of Divinity.

I. The former Rules of Method, are here made more distinct and more copious, by the addition of several other Heads for Amplification, both in Doctrinal and Practical subjects.

II. There is here some Addition to the several kinds of Authors: Some of those who are esteemed most judicious, and most useful, being noted by an Asterisk prefixed before their Names; excepting such Authors as are now living, concerning whom I do not take upon me to make any judgment.

The Commentators upon the Scriptures, are by some mark or note distinguished, according to

i. Their several Ages and Professions; whether Fathers of the Church, or other Ancients, Rabbies, Papists, Lutherans, Calvinists, Socinians, or such as are of the Church of England.

Amongst the Fathers and Ancients, I reckon such Expositors as lived before the Year 1500 to whose Names there is

To the R E A D E R.

is annexed the Year of our Lord, wherein they liv'd or flourish'd.

Those others who are either

{	Rabbies	}	{	R	}
{	Papists	}	{	P	}
{	Lutherans	}	{	L	}
{	Calvinists	}	{	C	}
{	Socinians	}	{	S	}
{	English.	}	{	E	}

have annexed to their Names the Letters

2. *The nature of their Works or Comments, whether more Brief; by the way of*

{

Annotation
Analys
}

marked.
Anal.
{

Annot.
Anal.
}

Large; by way of

{

Question
Com. pla. or Serm.
}

marked
Qu.
Conc.
{

Qu.
Conc.
}

III. *The Scheme of the whole Body of Divinity towards the latter end of this Treatise, is here ordered in a distinct way from what hath been formerly done by others; by separating those things which belong to Natural Religion, from those that are Instituted, and depend upon Revelation, which I conceive may be of very great Use, both for clearing up the true Notion of things, and the proper way of Probation belonging to them.*

If each of those Heads in Divinity, enumerated in this Scheme, or at least the chief of them whether Doctrinal or Practical, were distinctly treated of in one plain Method, with that strength and perspicuity as the nature of Things would bear; this might in many Respects be of singular Use, both for Teachers and Learners.

Particularly, it would be a means to furnish a Man with the most proper matter upon any Subject; for want of which some Men are fain to divert their Hearers with little tricks about Words or Phrases, or to amuse them by pretending to discover some deep Mystery in every Metaphor or Allegory of Scripture; which are such pitiful shifts, as Men who understand the true Reason of Things, ought to be ashamed of.

The

To the R E A D E R.

The great end of Preaching, being either to inform or perswade; This may be most effectually done by such rational ways of Explication and Confirmation, as are most fit and proper to satisfie Mens Judgments and Consciences. And this will in all times be accounted good Sense, as being suitable to the Reason of Mankind; whereas all other ways are, at the best, but particular Fashions, which though at one time they may obtain, yet will presently vanish, and grow into disesteem.

The making of such particular Tracts upon these several Subjects, would be too great a Task for any one Man. But if several judicious Persons would undertake their shares of it, and endeavour to perform it with all possible Plainness, and Brevity, and Strength, it would be of very great advantage.

The Sermons of the Ancient Fathers, are generally upon particular Subjects, and so are the Homilies of our Church.

In the Pages following this Scheme, there is an account of the several Authors who treat upon those particular Subjects.

The Latin and Greek Tracts of the Ancient Fathers, and other eminent Writers, are already thus reduced under several Heads, in Bolduanus, Draudius, Molanus, &c. by whose Direction it is easie to find the chief Authors or Discourses in those Languages, upon any particular Subject.

The like is here endeavoured for our English Treatises; which for their clearness and fulness in matters of Practical Divinity, are generally esteemed to be of a special use and eminency.

And besides the mention of particular Tracts, I have likewise reduced some of those practical Books, which are now of general reputation, and in most common use, under these Heads.

This may serve (for them who are not better provided) as a Common-place Book for References; to which it will be proper to reduce the Books in their own Libraries, according to the Matters contained in them.

Advertisement to the Reader.

WHatever Alterations or Additions have been made to the Book are enclosed in Crotchets. []

Where the Alterations and Additions are continued throughout, one Crotchet begins and another ends, as it is in the Account of the Fathers throughout, and often in the Commentators.

From hence the Reader will know what Additions of Authors are made in this Edition, which amount to above a Thousand, and where to place the Faults that may be found in it, that the Right Reverend Author's Memory may not suffer by the Mistakes of others.

Notwithstanding in the Ninth Edition many Additions be made out of Learned Writers abroad, yet the principal design was to shew the particular places, where the Chief Subjects of Religion were treated of by Authors of the greatest Eminency and esteem for their Piety, Learning, and Judgment, in our own Nation, whose Works are easie to be had: The Reader may be pleas'd farther to take Notice, that Additions to the 9th Edition are marked with a †.

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i

ECCELESIASTES:

Or, The Gift of

PREACHING.

S E C T. I.

The Introduction.

IT is the end of all *Sciences* and *Arts*; to direct Men by certain Rules unto the most compendious way, in their *Knowledge* and *Practice*; those things, of which in our selves we have only some imperfect confused Notions, being herein fully and clearly represented to our View, from the Discoveries that other Men have made after much Study and long Experience. And there is nothing of greater Consequence for the Advancement of Learning, than to find out those particular Advantages, which there are for the shortest way of Knowing and Teaching things in every Profession.

Now amongst all other Callings, this of *Preaching* being in many respects one of the most weighty and solemn, should therefore have its Rules and Canons, whereby we may be directed the easiest and readiest way for the Practice of it.

Besides all those Academical Preparations by the study of Languages, Sciences, Divinity, with which Men should be qualified and predisposed for this Calling; I say, besides all these, There is a particular *Art of Preaching*, to which, if Ministers did more seriously apply themselves, it would extreamly facilitate that Service; making it more easie to them, and more profitable to their Hearers.

B

There

There are two Abilities requisite in every one that will teach and instruct another, } ^{Σύμφορος.}
 } ^{Ἐμπειρία.}

Luke 21. 15. A right *Understanding* of sound Doctrine, and an Ability to propound, confirm, and apply it unto the *Edification of others*. And the ^{Σοφία,} first may be without the other: as a Man may ^{Σπίμα.} be a good *Lawyer*, and yet not a good *Pleader*; so he may be a good *Divine*, and yet not a good *Preacher*.

One chief reason, why divers Men, otherwise of eminent parts, are herein so slow and unskilful, is, because they have not been versed in this study, and are therefore unacquainted with those proper Rules and Directions, by which they should be guided in the attaining and Exercise of this *Gift*.

It hath been the usual Course at the University, to venture upon this Calling in an abrupt overhasty manner: When Scholars have passed over their Philosophical Studies, and made some little Entrance upon Divinity, they presently think themselves fit for the Pulpit, without any farther Enquiry; as if the *Gift of Preaching* and sacred Oratory, were not a distinct Art of it self. This would be counted a very preposterous Course in other matters, if a Man should presume of being an Orator because he was a Logician, or to practise Physick, because he had learnt Philosophy: And certainly, the Pre-eminence of this Profession above others, must needs extreamly aggravate such Neglect, and make it so much the more mischievous, by how much the Calling is more solemn.

Now there are several Treatises of many Learned Men, both Protestants and others, who have written particularly and largely upon this very Subject, concerning the *Art of Preaching*; wherein they have laid down such various Helps and Rules, as they from their own Practise and long Experience have found most useful. Among whom these are some of the most eminent and common.

Hen.

Hen. Allted, *Theologia Prophetica.*

Frid. Balduini, *Institutio Ministrorum.*

Rich. Barnard, *The faithful Shepherd.*

Bowls, *De Pastore.*

Joh. Clark, *Oratoria Sacra Summaria.*

Lamb. Danaï, *Methodus S. Scripturae in Concionibus tractanda.*

Hen. Dieft. *De ratione studii Theologici.*

Def. Erasmi *Ecclesiastes.*

Nichol. Hemingius *De Pastore.*

Barth. Keckermannus *de Rhetorica Ecclesiastica.*

Geor. Latus *De ratione Concionandi ad Methodum Anglicanum.*

Will. Perkins, *Concerning the Art of Prophecy.*

Casp. Stresonis *Technologia Theologica.*

De Methodo Concionandi, Anonym. said to be Bishop Chappells.

Jo. Segobienſis *De Prædicatione Evangelica.*

Abra. Sculteti *Axiomata Concionandi.*

Guil. Zepperus *De Arte {audiendi} Conciones.*
{habendi}

Apparatus ad Theologiam, per Steph. Penton 8° 1688.

Reflexions on the Eloquence of Bar and Pulpit 8°.

Besides these, there are above forty other Authors, who have writ particularly upon this Subject, recited by Draudius in his *Bibliotheca Classica*,

under the head of *Concionatorum Institutio*, p. 132. To which may be added

those many other Discourses wherein these things have been largely handled by the by, though not chiefly intended. all which, many learned Men have laid

down various Rules, which to them, according to their several Genius's and Observations, seemed most useful.

And we must not doubt, but that in this, as well as in all other Professions, every Days Experience

may yield some farther Advantage, by discovering yet more facil compendious Directions to furnish a Man for this Calling. And that is the Enquiry, which is aimed at and attempted in this following Discourse.

The service of Preaching may be considered under a double Notion; as a $\left\{ \begin{array}{l} \text{Duty.} \\ \text{Gift.} \end{array} \right.$

It is here insisted upon only in the second Sense, and may be thus described:

• 'Tis such an Expertness and Facility in the *right handling and dividing the word of Truth, as may approve us to be Workmen that need not be ashamed.*

It doth require both $\left\{ \begin{array}{l} \text{Spiritual} \\ \text{Artificial} \end{array} \right\}$ Abilities.

1. Such *Spiritual* Abilities, as must be infused from above, whereby our Judgment and Affections shall be made experimentally acquainted with all those sacred Truths, that we are to deliver unto others. The only way for the attaining of these is by Prayer, an humble Heart, and a Holy Life.

Jam. 1. 5.
Psal. 25. 9.
John 7. 17.

2. Such *Artificial* Abilities, as are to be acquired by our own Industry. And these are either more *general*, as skill in all those Arts and Languages, which are required as pre-dispositions; or more *particular* and immediate, for the Art of *Preaching*, or making Sermons, to which the chief Helps are these three:

Method, Matter, Expression.

Each of these do contribute mutual Assistance unto one another. A good *Method* will direct to proper *Matter*; and fitting *Matter* will enable for good *Expression*.

S E C T. II.

Concerning Method.

BY *Method* I understand an Art of contriving our Discourses in such regular frame, wherein every

part may have its due Place and Dependance; which will be a great Advantage, both to

{ Our Selves.

{ Our Hearers.

1. To *our Selves*, and that both for *Invention* and *Memory*. A Man may more easily *find out* things, when instead of seeking for them at random, he can have direct Recourse unto all those Places and Heads from whence they may be most naturally collected; and more easily *retain them*, when they are linked together and not scattered: Method being as a Chain, in which if a Man should let slip any one part, he may easily recover it again, by that Relation and Dependance which it hath with the whole.

2. And so for Benefit of the *Hearers* likewise, who may understand and retain a Sermon with greater Ease and Profit, when they are before-hand acquainted with the general Heads of matter that are discoursed of. 'Tis but a bad Rule in *Alsted*, at least for vulgar Auditories, when he advises to conceal and

alter the Method, for variety sake; *Cryptis dispositionis tollit fastidium auditoris.* Theol. Prophet. Pag. I. c. 10.

This may be true of itching curious Hearers, but not of such as regard their own Profit and Edification.

An immethodical Discourse (though the Materials of it may be precious) is but as a *Heap*, full of Confusion and Deformity; the other as a *Fabrick* or Building, much more excellent, both for *Beauty* and *Use*.

There might be divers kinds of Methods prescribed, according as Mens own *Fancies*, and the Variety of *Subjects* and *Occasions* shall require. But that, which our gravest Divines by long Experience have found most useful for ordinary and populous Assemblies, is this of *Doctrine* and *Use*.

This in the *Nature* of it, is very easie, and therefore most *natural*, being generally applicable unto

any Subject. In the true *Latitude* of it, 'tis as full and *comprehensive* as any other, taking in all such Notions as are any way useful and proper. In the *Branches* and Gradations of it, 'tis very *Logical*, putting *homogeneous* things together; handling Generals first, and Particulars hereafter.

The principal Scope of a Divine Orator should be

to { Teach clearly.
Convince strongly.
Perswade powerfully.

Suitable to these, the chief parts of a Sermon are

these three { *Explication.*
Confirmation.
Application.

Each of these may be farther subdivided, and branched out according to this following *Analysis*.

I. EXPLICATION is either of the
Text; by

{ *Unfolding Difficulties in the Sense*, for which we are to consider,

{ The *Phrase it self*, according to the
Original and various Readings.
Authentick Translations.

{ The *Circumstances* of the Text and Context, in respect of

{ Persons concerned in it,

{ Who?

{ To whom, or of whom?

{ Occasion of it

Time {

Place {

wherein it was written

Scope or End of it.

The *Analogy of Faith*.

{ Other *Parallel* or like *Scriptures*.

{ *Dividing* of the Text, in order to the better
Distinguishing of the chief Parts, of which it consists.

{ *Doctrines* deduced from it, by

Clearing

Clearing their Inference, if there be occasion for it;

Stating the true *Sense* and meaning of the Subject to be insisted upon. The Method of which will be various, according to the different Natures of the Subject, whether *Doctrinal*, namely some Proposition concerning the *Truth* of any thing, that we are to know, or believe, which is to be explicated by

Distinguishing the chief Terms of it, according to their various Acceptations, substituting a *more usual* Word for one that is *less usual*; one that is *proper*, for one that is *figurative*.

Shewing in several Conclusions, in what Sense, and with what Limitations each Word is to be understood.

Practical, concerning some *Vertue* or *Duty* to be done, or *Sin* to be avoided. In the unfolding of which, the matters to be enquired after, are the

Quid nominis, as to the
 { Various *Æquivocal Senses*, wherein the Word is used.
 { *Synonymous Terms*, or such other Words, as are commonly used, to express the same thing.

Quid rei, as to the
 { *Causes* and *Properties*.
 { *Kinds* and *Parts*.
 { *Opposites* and *Affinities*.

2. CONFIRMATION may be managed in

- Doctrinal* Points either by
 { *Positive Proofs*, whether
 { *Testimony*,
 { *Divine*, from Scripture.
 { *Direct*, Affirmation, or Negation.
 { *Evident*, Consequence.
 { *Humane*, for such Matters as are
 { *Moral*, and suitable to natural reason, by
 the Consent of the most, or the Wifest
 of the Heathens.
 { *Instituted*, or Points of Faith by Coun-
 cils, Fathers, Confessions of Church-
 es, or such particular Writers, whose
 Names have obtain'd to be of Au-
 thority.
 { *Reason*, from some of the Nine Topicks,
 Cause. Effect. Subjct. Adjunct. Dissentan.
 Comparates. Name. Distribution. Defini-
 tions.
 { *Solution of such Doubts* } *Obvious.*
 and objections as are } *Material.*
 { *Practical* Points, either by

Positive Proofs, whether

Testimony,

Divine, from Scripture.

*{ Precepts, or Prohibitions.
Commendations, or Dispraise.
Promises and Blessings, or Threats and Judg-
Humane, in Duties. (ments.*

*{ Moral, by the consent and Practise of the wi-
fer Heathens.*

*{ Instituted; namely such, as we should not
have known or been obliged unto, unless
they had been revealed and commanded in
Scripture, by Councils, Fathers, Confessi-
ons, &c.*

Reasons proving the

{ Equity and Fitness of any thing.

{ Necessity upon the Account of

{ Duty

*{ Interest, or the advantage accruing to us by
the observance of any Duty, with respect
to our Well-being.*

{ Temporal. Health, Riches, Honour, Pleasure,

{ Spiritual. (Peace, Safety.

{ Eternal.

{ Experience.

{ Solution of Doubts and Cases.

3. APPLICATION is either,

- { *Doctrinal*, for our Information; whether more
- { *General*, in some Truths to be acknowledged;
- { *Didactical*, for Instruction, by inferring
such Corollaries as do naturally flow
from the Truth we have proved.
- { *Elenctical*, by confuting such Errors, as are
inconsistent with what we have asserted.
- { *Particular*, as to the Discovery of our own
Estates and Conditions, whether we do
really believe such a Truth, or Practise
such a Duty, to be examined by *Signs* or
Marks, which are to be derived either
from the
- { *Cause* or Original, from which a thing must
- { *Effects* or Consequences of it. (proceed.
- { *Properties* belonging to it.
- { *Practical*, either for

Reproof.

Reproof, which may consist of two parts
 { *Disswasive*, from the Aggravation of any Sin, as
 to the { Nature of it; its unreasonableness, deformity, &c.
 { Threats denounced.
 { Judgments executed upon it.

Directive, to be amplified by
 { Cautioning against *Impediments* that hinder.
 { Setting down the most proper Means to promote
 such an End, whether more *Remote*, *Immediate*.

Consolation, either in a State of
 { *Suffering*, by Losses, &c.
 { *Doubt*, or Desertion. Against which, Men are
 to be supported by
 { The Consideration of the Nature of God, our
 Promises. (selves, Afflictions.
 { Experience.
 { Removal of Scruples.

Exhortation, to be further enlarg'd by
 { *Motives*, to excite the Affections from those
 general Heads of
 { Benefit, or Profit,
 { Hurt, or Danger.
 { *Means*, to direct the Actions, whether
 { General.
 { Special.

Besides those more Essential Parts recited in this Scheme, which belong to the very Nature and Substance of a Sermon, there are other less principal Parts also (not to be neglected) which concern the external Form of it; such as these,

{ *Preface*.
 { *Transition*.
 { *Conclusion*.

The first thing to be entred upon in this Fabrick of Method, is the Porch or *Preface*, which is not always necessary in every common Structure, but only when

when some extraordinary occasion does require it, or by reason of some special reference, which the Text may have to that particular time and Auditory : And then it should be *clear* and *pertinent*, *short*, as being a thing by the by, and such, as may quicken attention unto the following Discourse.

The most general and effectual matter for a Preface, is, (that which was so commonly used by the Prophets of old) to persuade the Hearers, that it is the *Word of God* which is spoken to them, which concerns their *everlasting happiness*, and is

James 1. 21. *able to save their souls* : That the Ministers

2 Cor. 5. 20. do but *stand in Christs stead* : That our

Luke 10. 16. *receiving or despising of them, shall be reckoned as done unto Christ himself* : Which

1 Thes. 4. 8. being believed and considered, will be a strong engagement upon the hearers, unto those three qualifications which are the chief ends of prefacing, namely to make them

} *Favourable.*
} *Teachable.*
} *Attentive.*

The next thing to be done, is the *opening of the Text*, according to its proper sense and meaning ; to which purpose we may give some brief Analytical explication of the Chapter, or at least so much of it, as may serve to clear the Text, and shew the dependence of it on the coherent words.

All Scriptures are either *Manifest*, or *Critical* and obscure : Matters that are *absolutely Necessary* to Salvation, are exprest in the first of these ; other truths, whether Historical, Doctrinal, or Practical, may be sometimes involved in doubtful difficult expressions.

In the unfolding of which we must observe, that if the natural and most obvious signification of the words do manifestly disagree with other perspicuous Scriptures, then we are to seek for some other meaning,

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ing, which must always be consonant with the words, and other circumstances of the place.

In the finding out of this, we are not so much to consult with our own fancies, for *no Prophecy in Scripture is of any private interpretation*; but with the Holy Ghost himself, who best understands his own meaning.

As for such Texts, as seem repugnant to one another, it may be proper to have recourse unto some of those Authors who have ^{2 Pet. 1. 20.} purposely designed the handling of this ^{Neh. 8. 8.} Subject, several of which are after reckoned up under the head of *Reconcilers*.

All difficult Expressions should first be examined according to their *original*, and most authentick Translations, which will give much light to the true meaning of them; where sometimes it may be of use, to consult the different reading; tho' it will be needless, to mention any various Readings, Translations, or Interpretations of Scripture to a vulgar Auditory, because it is apt to stagger them, and to raise doubts, rather than to confirm and settle them, But we should pitch upon that, which upon serious consultation we conceive in our own judgments, to be most congruous and pertinent.

The circumstances of the place will help much to illustrate any difficulty of it. The Rabbies have a saying, *Nulla est objectio in Lege, quæ non habet solutionem in latere*; that is, There is not any doubt in the Law, but may be resolved by the context.

We must be careful, that all our Interpretations be agreeable with the Analogy of Faith, and other parallel Scriptures. The consulting of these will be a good means to preserve us from perverting the Word of God by any dangerous heretical exposition.

Beware

Bishop *Key-* ing something new and strange in every
nold's Self- Text, tho' never so plain. It will not so
 Denial. much shew our *Parts* (which such Men
 aim at) as our *Pride* and Wantoness of Wit.

These new Projectors in Divinity are the fittest
 Matter, out of which to shape, first a *Sceptick*, after
 that an *Heretick*, and then an *Atheist*.

There are divers Texts $\left\{ \begin{array}{l} \text{Historical and Literal.} \\ \text{Typical and Allegorical.} \end{array} \right.$
 that have a double Sense

So these Places concerning the Brazen Serpent,
Numb. 21. 9. *Job.* 3. 14. *Jonah* in the Whale's Belly,
Jonah 1. 17. *Mat.* 12. 44. *Abraham's* two Wives and
 Sons, *Sarah* and *Isaac*, *Hagar* and *Ishmael*, *Gen.* 21.
Gal. 4. 22. The Law concerning the muzzling the Ox
 that treads out the Corn, *Deut.* 25. 4. *1 Cor.* 9. 9. In
 all which there is some Typical Allusion primarily
 intended.

Allegorical Interpretations may lawfully be used also,
 when there is no such natural Reference, but meerly a
 fitness by way of Similitude, to illustrate any Doctrine.
St. Paul gives an Example for this, *2 Cor.* 2. 13, 15.
Eph. 4. 32.

But here we must observe these $\left\{ \begin{array}{l} \text{Raritas.} \\ \text{Concinnitas.} \\ \text{Utilitas.} \end{array} \right.$
 three Qualifications; there must be

1. We must use them *sparingly* and soberly.
2. They must be *short* and *pertinent*, not forc'd and
 far-fetch'd.
3. They must be *useful*, not for airy and unprofita-
 ble Notions, being more proper for Illustration, than
 for Proof.

It will be a great help for the understanding of the
 Books of Scripture, to know their several Times, Re-
 ferences, and Order.

The five Books of *Moses* are as the first Basis, by
 which the whole Frame of Scripture may be more easi-
 ly apprehended.

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The other *Historical Books* that follow, will explain themselves. The *Psalms* do most of them in their Occasions and historical Grounds refer to the Books of *Samuel*.

The *Prophets* are ordinarily divided into three Ranks. 1. Those, that prophesied *before the Captivity*, who refer to the History in the Books of *Kings* and *Chronicles*, especially the second Book. 2. Those, that prophesied *in the Captivity*, concerning whose Times there is but little mention in the Historical Parts of Canonical Scripture. 3. Those that prophesied *after the Captivity*, unto whom the History of *Ezra* and *Nehemiah* hath some reference.

And so in the New Testament, the *Epistles* do many of them refer unto the story of the *Acts of the Apostles*.

As for the ranking and succession of the Books in Scripture, they were not writ in the same order as they are plac'd, but they are set down rather according to their *bulk* and largeness, than their true order.

1. Those that were before the Captivity, are to be reckoned according to this succession. In the Year before Christ.

Obadiah	} in the reign of	Ahab, 1 King. 18. 23.	920.
Jonah		Jeroboam, 2 K. 14. 25.	
Amos	} in the days of	Uzziah.	840.
Isaiah		Jotham.	
Hosea		Ahaz.	780.
Micah		Hezekiah.	
Nabum			
Joel	} about the time of	Manasseh.	700.
Habakkuk		Josiah.	680.
Zephaniah		Jehoiakim.	
Jeremiah			

2. In the Captivity there prophesied { Ezekiel. 610.
Daniel. 582.

3. From

3. From the return out of Captivity till our Saviour's coming, are reckoned 559 years: About the 18 year of this began *Haggai* and *Zechariah*, not long after *Malachi*.

And so in the New Testament; tho' the larger Epistles are placed first, yet they were not written so: 'Tis probable that they were composed according to this order.

After Christ.

1 *Thess.*

Romans.

1 *Tim.*

Titus.

2 *Thess.* *Philip.* *Coloss.* *Gal.* *Ephes.* *Hebr.* *Philemon.*

2 *Tim.*

1 *Corinth.*

2 *Corinth.*

Lud. de Tena.
Isa. See Lud.
Capell. Historia Apostol.

So for the Canonical Epistles, that of *James* is thought to be written first, then those of *Peter*, then *Jude*, and lastly *John*.

Thus likewise for other particular Books, that of the *Psalms*, some conceive that the 118 should be first, where *David* doth stir up and prepare himself to this work of making *Psalms*; *O God, my heart is ready, I will sing and give praise.* And 72 *Psalms* the last, because it concludes with this passage, *The Prayers of David are ended.* The ordering of them is not *jure Divino*, tho' it be of very great Antiquity; for *St. Paul* doth expressly quote the *second Psalm*, *Acts* 13. 13.

The right apprehension of these general Notions concerning the proper times and order of several Books, may be one good help to the true interpretation of Scripture.

The instancing in some parallel Scriptures, may likewise be very advantagious in several cases, for the unfolding of difficult Texts. In order to which, besides the help to be had from Expositors, there are some particular Authors, who designedly handle this Subject.

Next

Next to the unfolding of any abstruse and difficult sense, we are to consider likewise the very words and phrases; amongst which, if there be any *ambiguous*, they must be distinguished and applied according to their proper signification in the Text; *Tropes* and *Figures* being explained in their *natural meaning*.

As for the *division* of the Text, it will be needless, unless either the *explication of Terms*, or the *deduction of Doctrines* from the several parts do require it. That common practice of Dissecting the words into minute parts, and enlarging upon them severally, is a great occasion of impertinency, and roving from the chief sense.

The Text having been thus unfolded, the next thing to be done is the inferring of *Observations* from it, which should always follow from the words by a strong Logical consequence. The wresting of Scripture unto *improper truths*, may easily occasion the applying of them unto *gross falsehoods*.

These observations may be of several kinds,

either { *Mediate*, and the more remote.
 { *Immediate* and principal.

Of the first kind are such as are raised from the *occasion, coherence, manner, circumstances, order, denomination* of the Text; as, whether it be a precept, exhortation, threat, promise, petition, deprecation, simile, &c. All which may afford several hints of instruction, fit sometimes to be taken notice of: though these points should be only touched at *briefly* by the preacher, and those only insisted upon *largely* which we perceive to be most agreeable unto the principal immediate Scope of of the Holy Ghost in that Scripture. And these observations must be laid down in the most easie perspicuous phrase that may be, not obscured by any Rhetorical or affected expressions; for the Hearers mistake the chief Subject, all that follows will be to little purpose.

The Doctrine being mentioned (if there be any necessity) we may briefly *clear the inference of it*, by shewing its necessary dependence on the Text.

After which it will be convenient, in the most brief and plain expressions, to state the true sense and meaning of that subject we propose to insist upon.

The method of which will be various, according to the different nature of the Subjects.

If it be *Doctrinal*, concerning some *Proposition* to be *known* or *believed*, this is to be explain'd (when there is occasion for it), 1. By *distinguishing* the Terms, and shewing in what sense they are to be understood, substituting Words that are *plain* and *proper*, for such as are *obscure* and *figurative*. 2. By shewing in several Corollaries, with what *limitations* each word is to be taken.

If it be *Practical*, concerning some virtue or duty to be done, or Vice to be avoided; this may be explain'd by discussing.

1. The *Quid Nominis*, the different names or appellations, whereby things are expressed, in order to the more accurate *distinguishing* betwixt them; upon which account it may be proper in some cases to inquire into, 1. The various *equivocal senses* wherein such words are used, for which there may some help be had from such Authors as these, *Ravanelli Bibliotheca*, Leigh's *Critica sacra*, Wilson's *Dictionary*. 2. The *Synonymous terms*, or such other kinds of words or phrases as are used for expressing the same thing, which sometimes will very much contribute to the unfolding the Nature of it. And for this, such Authors as these may be useful, *Clerk's Holy Oil*. *Bennet of Synonymous Terms*.

2. The *Quid Rei*, or nature of the thing; where the principal Heads of Matter are,

1. The *Causes* or *Properties*, by which a thing is to be defined: where'tis to be noted, that some things are

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capable of a two fold Cause, *Moral* and *Natural*. That is said to be the *Moral* cause of a thing which according to the several Laws of Divine Justice, doth deserve that thing as its proper recompence. So all kind of *Virtue* is the cause of *Reward*, and Vice of *Punishment*, particularly Intemperance is the *Moral* cause of Misery, because it merits such a condition. That is said to be a *Natural* cause, which doth by its own proper efficacy produce the effect. So Intemperance is the natural cause of Sickneſs, Poverty, Infamy, &c. There are two kinds of ways, wherein the efficacy of ſome natural cauſes doth appear, namely when they do either *Promovere adjuvans*, or *Removere prohibens*; ſupply us with the proper help for ſuch an end, or remove the Impediments of it. Thoſe are ſtilled *Properties*, which do neceſſarily flow from the Nature of a thing, and therefore do always accompany it.

2. The *Kinds* or *Parts*, by which a thing is to be divided, for the better comprehending of its true extent, and the ſubordinate ſpecies or branches belonging to it.

3. The *Opposites* and *Affinities*, by which a thing is to be *Illustrated*. *Opposites* may be of various kinds, either by way of *Negation*, *Privation*, *Contrariety*, whether by way of *Exceſs*.
Defect.

And ſo likewise may *Affinities*; which may be diſtinguiſhed into ſuch as are *Antecedent*, *Concomitant*, *Conſequent*. The explaining of which will very much contribute to fix in our minds true notions concerning the nature of things.

The Text, and the Doctrine or Subject to be inſiſted upon, being thus opened and explained, the next thing to be provided for, is the *Confirmation* of it; both which ought to be connected by ſome plain and brief Tranſition, that ſo the method may be more perſpicuous.

Confirmation in *Doctrinal* matters, may be managed either by *Positive proofs*, whether *Testimony*.

1. *Divine*, viz. *authority of Scripture*, relating either to some direct affirmation, or negation? Or to some evident or probable consequence.

2. *Humane*, either from *Heathen Writers*, *Decrees of Councils*, *Consent of Churches*, *Testimonies of Fathers*, *Confession of Adversaries*. These may all of them be of good use, if they are suitable to the Matter and Auditory. The Scripture can best inform us what is true and false, yet humane Records can sufficiently acquaint us with matters of fact, telling us what is *New*, and what is *Ancient*, &c.

But in the managing of this Part, care is to be taken (according to the Allusion of the Ancients) that *Hagar* the Handmaid do not out-brave her Mistress *Sarah*; that blear-eyed *Leah* be not prefer'd before beautiful *Rachel*. To stuff a Sermon with citations of Authors, and the witty Sayings of others, is to make a Feast of Vinegar and Pepper; which are healthful and delightful being used moderately, as *Sauces*, but must needs be very improper and offensive to be fed upon as *Diet*.

Proofs from *Reason* should be of so much perspicuity and strength, as may be sufficient to convince the Judgement: in the pressing of which, Men ought to be very cautious not to lay more weight upon the Conclusion than the Premisses will bear; not to represent that as a *necessary* Consequence, which is at best but highly *probable*. The Neglect of this doth many times prove very prejudicial to Truth, by working in Men prejudices against it, instead of winning them over to it.

To this purpose, the nine *Topicks* treated of in *Logic* and *Rhetorick*, may be good helps for the inventing of proper Arguments.

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When a Proposition is confirmed by positive proofs, the next thing to be done, is the removing of such Doubts and Objections as may be made against it; in the doing of which, such Doubts not only ought to be taken notice of, as are most obvious and material; and much Caution is to be used, that the Answer be made as plain and full as the Objection.

In *Practical* points, the proofs from Divine Testimony are capable of these three heads for enlargement, viz. 1. *Precepts*, or *Prohibitions*. 2. *Commendations*, or *Dispraise*. 3. *Promises*, or *Threats*. To one of which all the pertinent Scriptures may be reduced.

1. The *Affirmative* Precepts enjoining such a duty, or the *Negative* ones prohibiting what is contrary to it. 'Tis a sufficient foundation of Duty, when such a one as hath Dominion over us, and a just right or power to command us, doth require any thing from us; because in such cases our obedience and subjection is due as a natural homage. Now, *In Deo omnia jura & omnes tituli concurrunt*; Upon what account soever any Man may be supposed to be in a superior relation to another, so as to challenge subjection from him; upon all these, and infinitely more, hath God a right to Command and Govern us. He is our *Maker*, our *Redeemer*, our *King*, our *Father*, our *Master*, our *Husband*, our *Patron*, and *Benefactor*; and therefore every one ought most freely to submit to whatever he shall please to enjoin.

These Precepts are, for the manner of them, sometimes delivered with a peculiar Emphasis. Besides plain *Injunctions*, there are vehement *Inculcations*, *Optations*, *Interrogations*, *Expostulations*; of which Men ought to take particular notice.

2. The *Commendations* that are given to such a grace or duty, together with the dispraise and reproach that belong to the want of it, or the Opposites to it. One of the principal Topicks for perswasion, whence moral

ral inducements and motives are to be derived, is this of the loveliness and excellencies of Things, ὅσα περὶ φιλῆ, ὅσα ἔνσημα, *Whatsoever things are lovely, Whatsoever things are of good report, if there be any praise, ταῦτα λογιζέσθαι, have these things in estimation.* There is in all Men a natural good will and inclination towards things of this nature; and therefore that is another proper way for Perswasion or Disswasion, by representing things as being in themselves lovely and excellent, or deformed and odious. These do generally refer either to the nature of a Thing, what it is; or to the *Effect* of it, what it does.

3. The Promises that are made to any Duty, together with all those instances of Blessing and Happiness which have accordingly befallen such as have been observant of it. The Threats and Judgments denounced and executed upon the neglect of it.

Now Rewards and Punishments being the great Enforcements of Laws, from which they derive their force and obligation, we may by the quality and nature of these, discern the importance of the Duty or Offence to which they are applied; so that when God shall promise all that he can give, or we can hope for; when he shall threaten, the utmost that he can inflict, or we can fear; it signifies the matter, to which such great Promises and Threats are annexed, to be of the highest moment and consequence.

The proofs from Humane Testimony, ought (as we said before) to be managed with great Caution and Prudence.

The Arguments from Reason, shall be rendered so plain and so cogent, as may be sufficient to satisfy any teachable Man, concerning the truth, or fitness, or necessity of what we would perswade to.

These are reducible unto two General Heads.

1. *Equity*, or the rules of fitness and congruity; such as every one who pretends to Reason and Ingenuity will submit unto.

2. *Necessity*

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2. *Necessity*, whether upon the Account of
 { *Duty*.
 { *Interest*.

1. *Duty*, to be made out from the nature of the thing it self, which by the Principles of Reason will appear to be part of that *Subjection* which we owe to any Superior powers; and of that love and service which we owe to the common good of the Societies or Persons to whom we are related. And this being founded upon the notions of *True* and *False*, *Right* and *Wrong*, doth therefore belong to the conviction of the Judgment.

2. *Interest*, or the advantage accruing to our selves by it; which being founded upon the consideration of *good* and *evil*, doth therefore belong to the exciting of the *Will* and *Affections*, and may more properly be stiled *Motives*. And because those Affections which do chiefly influence the Inclinations and Actions of Men, are Love and Hatred, Hope and Fear; therefore one proper way of *persuasion* or *dissuasion*, is by representing a thing as being *for* or *against* a Man's Interest upon either of these Accounts: By shewing the various benefits; *TEMPORAL*, with respect to Health, Profit, Honour, Pleasure, Peace, Safety. *SPIRITUAL*, The subduing or avoiding of Corruptions and Temptations, the encreasing or strengthening of our Graces and Comforts. *ETERNAL*, by securing and confirming to us that blessed hope of future Glory and Happiness. Or, on the contrary, by declaring the danger, loss, prejudice, mischiefs of all kinds, flowing from, and belonging to those Vices which we would dissuade from.

The next proof to be insisted upon is Experience, or that practical knowledge which Men attain to, by observing the usual course of things in the World. And this being a kind of sensible Evidence, must needs be very powerful for Conviction, when we can

appeal for the truth of what we assert to the observation of any considering Man, who hath been careful to take notice of the usual course of things: And this may generally be made use of, in giving evidence to all those several kinds of *advantages* or *mischiefes*, which flow from *Virtue* or *Vice*.

Not that any evident position or consequence from Scripture, does need all this proof in it self; but the better to instruct us in the agreement and harmony of Sacred Writ, and the more powerfully to convince the judgment, which in some cases will be apt to find out shifts and evasions, whereby to delude it self, and escape conviction; whereas we shall embrace any Doctrine with a stronger assent, and rest upon it with the whole bent of the affections, when it comes in upon us with a full stream of evidence. But here we are to remember, that the too long insisting on a confessed truth, is apt to nauseate and flat the attention.

Having thus passed over the *doctrinal part* in the *Explanation* and *Confirmation* of the words, we are in the next place to descend unto the *Application* of them, which is the life and soul of a Sermon; whereby these Sacred Truths are brought home to a Man's particular Conscience and occasions, and the affections engaged unto any truth or duty.

The Application is frequently mentioned by several Authors, according to a double acceptation; sometimes it is taken more strictly, as it is distinguished from the Uses, and refers only to those particular passages of them which do more especially concern the present Time and Auditory. Sometimes it is taken more largely, as it comprehends all the Uses that are inferred from the Doctrine. And so I understand it in this place.

In the enlarging of this, we are to observe this caution, that the several Heads or uses we are to insist upon, must not here be handled in a *general*, *noti-*

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onal way, as in the Doctrinal parts; but in such a home and applicatory manner, as may have some peculiar reference unto the Hearers.

The chief Rules or Canons, that concern this part, are these two :

1. Every Scripture does affirm, command, threaten, not only that which is expressed in it, but likewise all that which is rightly deducible from it, tho' by *mediate consequences*.

2. An Example hath the force of a Rule; all of them *being written for our learning*. But ^{1 Cor. 10. 11.} when we must be careful to examine and discern whether the example be *extraordinary*, or *ordinary*, according to which the application must be properly made.

The Apostle tells us, that the whole Scripture is given by Inspiration from God, and is profitable *πρὸς διδασκαλίαν*, for Doctrine; *πρὸς ἔλεγχον*, for redargution; *πρὸς ἐπανόρθωσιν*, for correction; *πρὸς παιδείαν*, for instruction in righteousness; that the Man of God may be perfect, being perfectly instructed in every good work. 2 Tim. 3. 16.

In that place all the Uses to which Scripture may be apply'd, are briefly set down.

Application is either $\left\{ \begin{array}{l} \text{Doctrinal.} \\ \text{Practical.} \end{array} \right.$

Doctrinal application is for our Information in some truth to be known or believed, which must follow from the Doctrine before delivered and confirmed by a natural Logical consequence, as that Doctrine of the Text.

And this is of two Kinds $\left\{ \begin{array}{l} \text{Diadaftical.} \\ \text{Elenchtical.} \end{array} \right.$

1. *Diadaftical*, in some positive truth, *πρὸς διδασκαλίαν*, which is commonly stiled a Use of *Information*; and should consist of such pertinent Doctrinal truths as will most properly follow from the Observation. In the deducing of these it would be an endless business to

to take in all those Inferences, that are remote or collateral; but we should pitch upon some few that are more principal and immediate. Where those Logical directions may be useful, concerning the collecting,

1. Of a general from special, as *Rom.* 4. 3, 4. 2. The less from the greater, as *John* 10. 25. *Rom.* 8. 32. 3. The greater from the less, *1 Cor.* 9. 9, 10. 4. The effect from the cause, *Heb.* 2. 8. 5. The cause from the effect, *John* 6. 45. &c.

2. *Elenchtical*, *πρός ἐλεγχον* in some controverted point, which is usually call'd an Use of *Confutation*, for the refuting of such erroneous Positions as do subvert the Truth.

Where it will be needless to raise up any old obsolete Errours, as now lye dead, and do not trouble the Church; but such only ought to be taken notice of, as being pertinent to the subject in hand, do most infest the present times and places wherein we live.

And herein we ought to be specially careful, that we manage these Polemical discourses, 1. With solid pressing arguments, making our answers as clear as the objections; for if these be plain, and those perplexed, instead of confuting we shall rather confirm the Error.

2. With much meekness and lenity in Differences not fundamental, *2 Tim.* 2. 25. soft words and hard arguments being the most effectual way to convince.

Another part of this applicatory Information, may be for the discovery of our own particular estate and condition, in regard of our *assent* unto any truth, or *practice* of any Duty, where we are to try our selves by *marks* or signs.

The truest signs or indications of any thing, are to be derived from some of these three Heads.

1. The *cause* or original from whence it must proceed: where the necessary cause is not, or hath not been, there is reason to conclude negatively against the *Effect*.

2. The

2. The *Effect* or *Consequences*. Where the effect is, there is reason to inforce the being of the cause.

3: The *Properties*: Which being such Qualities or Operations as do immediately flow from the nature of a thing, must needs therefore suppose the being of that thing.

Practical application is either, $\pi\epsilon\sigma\varsigma \begin{cases} \epsilon\pi\alpha\nu\theta\epsilon\varsigma\omega\nu\tau\eta. \\ \pi\alpha\iota\delta\epsilon\iota\alpha\nu. \end{cases}$

1. For correcting of manners, commonly stiled a Use of *Reproof*, Terror, Dehortation, to dissuade and fright Men from any sinful course. In the urging of this there is much prudence to be express, in distinguishing betwixt sins of infirmity, and sins of wilfulness and frowardness, and accordingly proportioning the severity of our reproofs.

This is generally to be observed, that in all reprehensions, we must express rather our *love* than our *anger*, and strive rather to *convince*, than to *exasperate*; tho', if the matter do require any special indignation, it must be the zeal of displeased Friend, rather than the bitterness of a provoked Enemy: 'Tis too much *levity* to check Men in an Ironical jeering way; and 'tis too much *rashness* to reprove Men in a furious revengeful manner.

This Use should be more especially directed against those particular sins of the times and places wherein we live. And because in it self it may be very displeasing unto the guilty Hearers, which will much prejudice the power and operation of it; we should therefore sweeten it by some gentle insinuations, wherein it might appear that it proceeds from our affection, and care of their welfare; that there is a necessity of insinuating upon it, both from our duties, and their danger.

The proper Heads for amplification of this Use, are twofold $\begin{cases} \text{Dissuasive.} \\ \text{Directive.} \end{cases}$

1. *Dissuasion*

1. *Disswasion* may be amplified by mentioning those several aggravations belonging to the sin we would dissuade from; whether such as concern the

1. *Nature* of it, in respect of *Unreasonableness*, *Deformity*, the *Difficulty* of serving it, the *Facility* of leaving it; which may be further evidenced by comparing it with some other sin, which the Person concerned do hate and scorn, which yet may be made to appear, either very *like*, or (it may be) *less*, than that they are guilty of which we should dissuade from.

2. *Effects* of it; how much it will prejudice our well-being in this World, with respect to those Judgments of *Sickness*, *Poverty*, *Infamy*, *Unpleasantness*, *Danger*, and *Trouble*: and what a hindrance it will be as to our hopes of *Future Happiness*. Where it may be proper, to recapitulate some of the most material things to this purpose before insisted upon in the *Doctrinal* part, concerning the dispraise belonging to such a sin, together with the *Threats* and *Judgments* denounced and executed upon it. All which should be so ordered as to the manner of it, as may prove most effectual to work in Men *shame* and *detestation* for their vices, *compassion* for themselves, *repentance* for their past offences, and greater *circumspection* for the future.

2. The *Directive* part should mention the *impediments* that hinder, and such *means* or helps whereby we may be enabled to avoid or overcome any Sin. 'Tis not enough for the Physician to inveigh against the malignity or danger of a disease, but his chief care must be to direct unto the remedy and cure of it. And for this, the prescription must be various, according to the several kinds of offences. This directive part is reducible also under the Use of *Exhortation*; only here is the difference, that in this place it does properly belong to *Disswasion*, in the other to *Perswasion*.

2. *Παύσεια*, or *Instruction in righteous* } Consolation.
ness unto every good work, may include } Exhortation.

1. A Use of *Consolation* is, when we apply the comforts that rise from any Doctrine, unto the particular state and consciences of our Hearers. This is one main end of the Scriptures, which were written for our Learning, *that we through patience and comfort of the Scriptures might have Hope.* Rom. 25. 4. And it should be the special care of a Minister, to attend τῇ παρακλήσει unto Consolation (as the word may signify) like a wise Physician to apply *Lenitives* and *Cordials*, where the condition of the Patient does require it, as Isa. 41. 1. I Tim. 4. 14. well as *Corrosives* and *Purges*.

The Matter of this may be various, according to the different States of Men, whether their Sufferings be,

1. *Outward*, in respect of Sickness of Body, loss of Friends, Estate, Credit, Peace and Quiet, &c. In which cases it may be proper to suggest several Considerations from the Nature of God. his Wisdom, Goodness, Power.

Man, in respect of his frailty and guilt. The need that he stands in of trouble and chastisement as his proper Physick.

Afflictions, which are not evil in themselves, but *secundum modum recipientis*; they are all of them either short, or light, or both, *Si longa levis, si gravis brevis*. There is a natural aptitude in such things, to quicken our relish of the Mercies we enjoy, and to encrease our thankfulness for them; to wean us from the World, to prevent the Surfeits of Prosperity, to enlarge our experience, to contract such a kind of hardness, as may become a Militant state, &c.

2. *Inward*, in respect of Doubts and Desertions: In which case (besides those more general heads of Consolation abovementioned) it may be proper to speak something more particularly from the *Promises* in

in Scripture; *Experience*, either our own, or other Mens in the like case: Together with some plain and brief *Solutions* to such particular scruples as are most pressing.

In all afflictions, whether outward or inward, we should endeavour to chear up the dejected Hearer, by proposing suitable comforts, by raising his thoughts from *sense* to *faith*, from *present* things to *future*, pressing upon him the consideration of God's *wise Providence*, by which all things are disposed for the best; his *sure Promises* in Christ, by whom we may certainly enjoy plentiful redemption, and eternal glory. And tho' for the present the way of Piety may seem to be full of trouble and opposition, yet 'tis most safe in the *issue*; and the day of redemption does draw nigh, when those that are good shall be delivered from all their sufferings, and every man shall receive according to his works.

2. *Exhortation* is for the exciting and quickening of our affections unto any grace or duty. 'Tis for principal a part of Preaching, that *Acts* 13. 15. all that was to be spoken is called *Exhortation*. The chief end of an Orator, is to perswade (say the Philosophers): And therefore that Preacher who in his Discourses does only flourish in general notions, and does not drive at some particular argument, endeavouring to press upon his Auditory the *belief* or *practise* of some *truth* or *duty*, is like an unwise Fisher, who spreads his Net to the empty Air, where he cannot expect any success of his labours.

This use hath two com- } Motives to perswade.
mon heads of amplification } Means to direct.

1. *Motives* should be such as do most properly and powerfully work upon the affections, and therefore are derivable from those two general places; of

1. *Benefit* in doing it { *Honestum.*
 Utile.
 Fucundum.

2. *Hurt* or danger { *Malum.*
 in neglecting it { *Inutile.*
 Amarum.

Which are capable of very many subordinate Branches :
 The design of application being to bring down *general* Truths to *particular* Cases. It cannot therefore be improper in this part, to repeat some of the most material things to this purpose, which were before enlarged upon in the Doctrinal part, under that general head of *Reason* from *Interest*.

These things may sometimes be the more effectually pressed, by adding to them some affectionate Obsecrations, like those of the blessed Apostle, *Eph.*

4. 1. *I beseech you brethren by the mercies of God.* 2 Tim. 4. 1. *I charge thee before God,* 1 Cor. 1. 10.
and the Lord Jesus Christ, who shall judge the quick and the dead, &c. Phil. 2. 1. 2.

Means or directions should consist of such particulars as may best conduce to the attaining of any *grace*, or the *performance* of any duty. And these may be either.

1. *General*; as Prayer, seeking it from God who is the fountain of all good; setting apart some solemn time for our more particular enquiry after it, improving our abilities and opportunities to this purpose, &c.

2. *More Special*, according as the nature of several Subjects shall require, and Scripture or Experience direct.

These are the chief Uses to which Scriptures may be applyed: They are frequently mentioned under more, and different Names; but they are all reducible to these heads. It is not necessary they should be all insisted upon in every Sermon; but only such of them

them as may be most *suitable* to the Text, and *seasonable* to the Time and Auditory.

The *Conclusion* should consist of some such matter as may engage the Hearers to a serious *remembrance* and *consideration* of the truths delivered, that they may revolve upon them, and be careful to renew that impression which has thereby been made upon their Souls by conference and meditation. To which purpose, as the *milder affections*, *τὰ ἡδύα*, do best suit with the *Introduction*, which insinuate into the love and attention of the Hearers; so *τὰ παύα*, the more *eager* and *vehement affections* will best become the *Conclusion*, as supposing then that we have won the cause we did contend for, convinced and perswaded the Auditory beyond all opposition.

And therefore here it will be proper to recapitulate some of the most effectual Arguments, which may leave the Hearers moved and stirred up in their Affections.

Thus much briefly concerning the most easie *Method*, and true *Logick* of a Sermon, which was the first thing proposed to be discussed; and being rightly understood, may be a very great help to facilitate this Service of Preaching.

SECT III.

Concerning Matter.

THE next general Head to be insisted upon, is, concerning the invention of *Matter*: where are two things considerable.

1. The Seasonableness of it to the Time and Auditory.
2. The Pertinency of it to the Text, or Subject we are to treat of.

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The first of these must be left to the Prudence of the Minister, in distinguishing of times and emergencies, in applying himself to the several conditions and necessities of his Hearers, whether they are to be taught and *instructed* in some necessary *truth*, or to be *excited* unto some necessary *duty*: to which purpose, he must consider whether the generality of his Hearers be either *ignorant* or *knowing*; whether *enemies to Religion*, or *Professors of it*; whether *meerly formal*, or *truly pious*; whether more *cheerful* and *zealous*, or more *cold* and *sluggish*. According to which variety, his Doctrine and Expressions must be variously suited. To use the same matter and manner in all Auditories, is as if a Shoemaker should make all his Ware of an equal size for Children and Men, great and little; there being as much difference betwixt the inward gifts and necessities, as betwixt the outward stature. As in other invitations, we carve that to the guests which is most suitable to their several palates and appetites; so in these spiritual Feasts, we should be careful to fit our preparations unto the capacity and edification of the Hearers. This is the meaning of the Holy Ghost, *ὁρίζομεν τὸν λόγον*, *rightly to divide the word of truth*, when like a faithful Steward, he Luk. 12. 24. does proportion his dispensations according to the exigencies of the Family; when like a wise Physician he does fit his prescriptions according to the several necessities of his Patients. This is to have the *tongue of the learned, which knows how to speak a word in due season*. Isa. 50. 4.

2. The Matter must be *pertinent* and *natural* unto the Subject we are to insist upon: for want of skill in the invention of this, many Men (especially young beginners) are very apt to complain of much dryness and slowness in their composures, and to take any hint of flying out into impertinent Amplifications, not being able to enlarge themselves and keep close to their Text.

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Now there is a threefold remedy against this :

Prayer. Reading. Meditation.

By the first, we must be prepared and directed both in our Judgments and Affections ; by the second, we may inform and furnish ourselves with Materials ; by the third, we may digest them into the most proper

August. de Scala parad. c. 2. way for the edification of others. *Leſſe inquit, Oratio postulat, Meditatio inquit, Contemplatio degustat* (saith a Father

Prayer does desire, Reading does enquire, Study and Meditation do discover and digest.

1. *Prayer* ; That God would direct and enable us for the particular Service that lies upon us. It was a usual saying of *Luther*, *Bene orasse est bene studiſſe* ; he always found himself in best temper for study, when he had first compos'd his thoughts and raised up his Affections by Prayer. And certainly the weightiness of the service may justly deserve this preparation. For if *Queen Esther*, if *Nehemiah*, being to speak unto an earthly King for the temporal safety of their People, did first prepare themselves this way ; much more then should Ministers, who are to be Embassadors from the great God concerning that weighty business of Mens eternal Salvation.

2. *Reading* ; It was the Apostle's advice to *Timothy* 1 Tim. 4. 13 *Give attendance to Reading*. And he says that it is the study of the Scriptures that must make the *Man of God perfect, thoroughly furnish'd*, 2 Tim 3. 15. If this were necessary in those primitive times, when Men were extraordinarily inspired with special gifts much more now, when we cannot expect any immediate infusion, but must apply our selves unto the natural proper means of attaining any ability.

3. *Meditation and study*, 1 Tim. 4. 15. *Meditate on these things* ; give thy self wholly to them ; *ἐν τῷ τῶν* Be in them ; which phrase implies much intention and industry in our studies. *Demosthenes* would have for

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one branded for a pernicious Man to the Commonwealth, who durst propose any thing publicly which he had not before-hand seriously pondered. What impudence is it then in the great business of Salvation, when a Man appears before the Church, Angels, God himself, to discourse in a loose irreverent manner, so as to nauseate and flat the devotion and attention of the hearers, to prostitute the esteem and authority of that sacred Ordinance?

Let such rash Persons consider, *Qualis Nic Hemming: res ovile Christi, quam pulchra & Deo de Pastore.*

Quanta sit ovium Christi societas; in cujus medio Dominus ille est, cui sol & luna famulantur, cui adsunt ministri ejus millia millium & decies centena millia! Quantum molis est Regnum Christi erigere, & Satanae palatia demoliri, &c.

But now because amongst those helps of Invention which fall under the Rules of Art, this of *Reading* is one of the principal; therefore it will deserve a more large and particular consideration.

There are two things which in our Reading and Study may be of great advantage, 1. Good Books. A right Method and *Series* of Matter to be first and most exactly inquired into.

There is no external help more effectual to direct a Man unto pertinent useful matter upon all subjects and occasions, than a *well contrived Library*, wherein upon any emergent doubt or difficulty, he may have recourse unto the advice of other grave and learned Men, who (it may be) have bestowed a great part of their time and study, in the resolution of that particular business which he hath occasion to enquire into.

There are many Men whose natural parts would extremely improve, and grow very eminent, if they had but the knowledge and help of such Authors, as are most suitable to their *genius* and employment; whereas on the other side, their abilities are much damped and kept

low, whilst they are confined only to a scanty ill-chosen Library.

There is as much Art and benefit in the right choice of such Books with which we should be most familiar as there is in the election of other friends or acquaintance, with whom we may most profitably converse.

And this knowledge of Books, as it is in it self very *specious* part of Learning, making oftentimes more pompous shew than the knowledg of things, it is likewise of very great use and advantage: For the attaining of this, the most proper effectual way is, by our own study and experience in the works of several Authors: But because that is a business of vast Industry and much time, scarce consistent with the frequent turns of public service requir'd of a constant Preacher unless he be before hand qualified for this by his education and leisure at the University; therefore there is another help to expedite our enquiry in this kind; namely, the perusal of such Books as do give a particular account of all Authors, the *times* when they lived, the *Works* they have published, with the several *Subjects* they have insisted upon, their *Editions*, *Translations*, *Corruptions*, their esteem and authority; of which kind there are several Writers, both Protestants and Papists. Such are these Discourses:

Pauli Bolduani *Bibliotheca Theologica*.

Geor. Draudij *Bibliotheca Classica*.

Eusebius *de Scriptoribus Ecclesiasticis*.

Gesneri *Biblioth. cum Simleri supplemento*.

Hieronymus *de Scriptoribus Ecclesiast.*

Fabiani Justiniani *Index Universalis*.

Johan. Molani *Biblioth. materiarum*.

Photii *Biblioth.*

Possevinus *Apparatus sacri*.

Frid. Boernerii *Bibliotheca Sacra*, 8vo. 2 Vol.

Dr. Bray's *Bibliotheca Parochialis*, 8vo.

Sexti Senensis *Biblioth.*

Trithem

Trithemius *de Scriptoribus Ecclesiasticis.*

Dav. Tossani *Synopsis de Patribus.*

Gilberti Voetij *Biblioth. Theolog.*

[Mart. Lipenij *Biblioth. Theol. realis.*]

Amongst whom there are some that go by an Alphabetical order of the Authors Names, as *Photius, Sexus Senensis, Possevinus*, &c. others observe an Alphabetical order in setting down the several matters and Subjects they insist upon; as, *Balduanus, Draudius, Gesner, Justinianus*, &c. So that if a Man would know either what Subject any particular Authors have treated upon, or what Authors have treated particularly upon any Subject, he may in them see references to this purpose.

These are esteemed the most advantageous helps for the understanding of Books in general; but more particularly, the Authors which are most proper and useful for the study of a Divine, are reducible to these three Heads:

Those which concern $\left\{ \begin{array}{l} \text{Scripture.} \\ \text{The Body of Divinity.} \\ \text{Antiquity.} \end{array} \right.$ the study either of

The understanding of *Scripture* being one of the chief businesses of a Minister, to which all his other studies are subordinate;

'Tis to be supposed therefore in the first place, that he is provided with the Old and New Testaments, both in their *Originals* and most authentic *Translations*.

The Chief *Translations* of the Bible may be distinguish'd into those which are either $\left\{ \begin{array}{l} \text{Translations} \\ \text{of the Bible.} \end{array} \right.$ in the

$\left\{ \begin{array}{l} \text{Learned} \\ \text{Vulgar} \end{array} \right.$ Language.

The Translations of the Old Testament into the learned Language, are chiefly of five kinds.

1. Into *Chaldee*, commonly called the *Targum*, or *Chaldee-Paraphrases*, which in the *Historical Books* do

for the most part render the true sense of the Original; but in the *Hagiographa* are exceeding full of Mistakes, and do seldom come near the right meaning.

2. Into *Greek*, the chief of which is the *Septuagim* by the 72 Interpreters (as the Tradition goes) which hath been always esteemed of great authority and repute.

The other *Greek* Translations by *Aquila*, *Symmachus* and *Theodotion* are now lost, excepting only some few Fragments of them which yet remain.

3. Into *Arabic*: This Translation hath been formerly publish'd only for some parts of the Bible, as the *Pentateuch*, *Psalms*; and is by some learned Men rejected, as being ignorantly done, not from the Original, but out of some other Translations, and by some corrupt Copy. It hath since been publish'd for the whole Bible in the King of *France* his late Edition.

4. Into *Syriac*: This hath been esteem'd for genuine and faithful.

5. Into *Latin*; of which Version there are several kinds; but the chief of them are these five:

1. The *Vulgar*, commonly ascrib'd to *St. Hierome*, tho' there be great reason to doubt of it.

2. *Pagnin's* Translation, which is of good antiquity and esteem; published *Anno Dom. 1523*; altered by *Arias Montanus*, in the Interlineary Bible.

3. The *Tigurine* Translation, begun by *Leo Juda*, and finish'd by other Reform'd Divines, *Anno Dom. 1543*; publish'd by *Robert Stephens*, 1557, with *Munsters*. Notes annexed, which he ascribes to *Vatablus*.

4. The Translation of *Sebastian Castalio*, which is for the most part very elaborate and subtil, but not without too much affectation of Elegance; publish'd first, *Anno Dom. 1551*.

5. The *Latin* Version, which is in most common use amongst us; being performed by those Learned Men, *Fran. Junius*, and *Emman. Tremelius*, with very great Diligence and judgment.

Hexapla

Hexapla Origenis per D. Bern. de Montfaucon. Fol.
I. Tom.

The Translations of the New Testament into the learned Languages, are either into $\left\{ \begin{array}{l} \text{Syriack,} \\ \text{Latin.} \end{array} \right.$

1. The *Syriack* is of good antiquity and esteem, but was heretofore defective in some Books, Namely the 2 and 3 Epistles of *John*, the 2 of *Peter*, *Jude*, and the *Apocalypse*, which have been lately supply'd by Dr. *Pocock*.

Novum Test. Syriacè, Plantin, 1575.

Quatuor Evangelia Gothice & Anglo Saxon, per
Tho. Mareschallum, 4to.

Heptateuchus, &c. Saxon, per Ed. Thwaites, 8vo.

N. Test. *Ægyptium in vulgo Copticum*, per D. Wil-
kins, 4to.

2. The Latin Translations are chiefly of three kinds: namely, 1. The *Vulgar*. 2. *Erasmus*. 3. *Beza*. Which are all commonly known, and in their several kinds of good repute.

Now for the Translations of the Bible into our own vulgar tongue, there are some of these so ancient as *Henry VIII's* time, by Mr. *Tindal* and *Matthews*; but these Translations were not so much from the Original *Hebrew* and *Greek*, as from some other *Latin* Version; and therefore are not esteem'd of any great Authority.

The New Testa. *Engl.* by Will. Tyndal, 1526.

The five Books of *Moses*, by *Will. Tyndal*, 153c.

The Old Test. and Apocrypha, by *Miles Coverdale*.

The Bible Old and New Test. 1549. Fol.

The *English* Translations that have been of most common use, and greatest repute, are these three;

1. The *Geneva* Translation; so Styl'd, because it was finish'd in that place by some *English* Exiles in Queen *Mary's* time; being first publish'd, *Anno Dom. 1560.*

2. The *Bishops Bible* in the beginning of *Queen Elizabeth's* Reign, by Arch-bishop *Parker* and others;

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which

which because it was not so exact and carefully done, too often following the *Greek* rather than the *Hebrew*, and so liable to divers mistakes, therefore King *James* caused another most exact Translation to be made of it in his time; which is by way of distinction called

3. The *King's Bible*; being that which is now in common use amongst us.

See *An Essay for a New Translation of the Bible*, by H. R. Minister, 8vo.

Bibliotheca Sacra, Jacobi le Long, 2 Vol. 8vo.

Edition of The various Editions of the Bible in the the Bible, learned Languages, have been so multiply'd, that it is not easie (if possible) to recite them. Amongst those that are esteemed either of greatest Antiquity, Elegance, or Correctedness, I will mention some of the chief.

Hebrew with 1. The *Hebrew*, with other Translations Translations. annexed, is of several kinds and Editions.

The *Complutensian* in *Spain*; containing the *Hebrew*, *Greek*, *Latin*, together with the *Targum* upon the *Pentateuch*, in VI Tomes, Fol. Anno Dom. 1515.

Munster's Edition, with his *Latin* Version, and some Notes out of the *Rabbins*, Printed at *Basil*, A. D. 1534.

The *King of Spain's Bible*, Printed at *Antwerp* 1571, in VIII Tomes, Fol. containing the *Hebrew* Text; the *Septuagint*, the *Chaldea* Paraphrase and *Vulgar*, with a *Latin* Translation of the 70, and *Targum*: And for the New Testament, the Original *Greek*, the *Vulgar* and *Syriac* Versions, together with a *Latin* Translation of the *Syriac* by *Guido Boderianus*; besides an Interlineary Bible, and a large *Apparatus*; all very elegantly and correctedly Printed.

Vatablus his Edition in 3 Vol. Fol. Anno. 1586. containing the *Hebrew*, the *Septuagint*, and the *Latin*.

The *King of France* his Bible, lately printed at *Paris*, containing all that is in the *King of Spain's* Edition, except only the Interlineary Bible and the *Apparatus*, and

and having further added the *Samaritan Pentateuch* and a Translation of it, a *Syriac* Translation of the Old Testament, and an *Arabic* Translation of the whole Bible, with *Latin* Translations to each of them. A very pompous magnificent Work, and might have been more useful, had the *Correctors* bestowed as much diligence and skill, as the *Publishers* did cost.

But that which is most full, and upon all accounts most conveniently contriv'd for use, is the late Edition in *England*, stiled *Biblia Polyglotta*, by the care of *Bishop Walton* in 6 Vol. with an Introduction to the Reading of the Oriental Tongues.

2. The Editions of the *Hebrew* Text without Translations, are likewise of divers kinds:

By *Plantin*, with much truth and exactness, *Hebrew* both in *Folio*, *Quarto*, *Octavo*, with and without alone. points at several times.

By *Robert Stephens* at *Paris* in 4to. in a very fair large Character; and after very elegantly and most correctly in 16to.

By *Hutter* in a fair elegant Character, which distinguisheth the radical and servile, the deficient and quiescent Letters, *Hamburg*, 1587.

By *Buxtorf*, with large *Rabinical* Notes and Comments, 1618.

3. The *Septuagint*, distinct from the *Septuagint*. Original Text, is Printed at *Rome*, and at *London*. At *Franckfort* and *Paris*, with a *Latin* Translation, and the Fragments of the old *Greek* Interpreters, *Aquila*, *Symmachus*, and *Theodotion*; which Fragments may likewise be had distinct in *Drusus* his *Fragmenta Veterum*, augmented with several other Explanations and Annotations of his own.

Septuaginta Interpretes, per *Joh. Ern. Grabe*, Fol. D. Grabe *Dissertatio de variis vitiis LXX Interpretum*, 4to.

4. The *Vulgar Latin*.

† By

† By order of *Sixtus Quintus*, *Rom.* 1590. *Fol.*

† By order of *Clement VIII.* *Rom.* 1592. *Fol.*

† By *Vitre*, *Par.* 1662, *Fol.*

† By *Plantin*, *Antwerp* 1583, *Fol.*

† By *Rob. Stephens*, *Paris* 1540, *Fol.*

† At the *Louvre*, 1642, *Folio.*

† By *Pagnin*, with the Popes *Adrian VI.* and *Clement VII's*, Letters to him, *Lyons* 1528.

† By *Sebast. Gryphius*, *Lugd.* 1550.

† By *John de la Haye*, with the various readings, old glosses, &c. *Paris* 1660.

5. The New Testament for the chief Editions of it, hath been mention'd before; besides which there are very many others that are commonly known.

Next to these, there are some other Discourses that in their several kinds may be very useful. Amongst these, some are

1. *Preparatory.* 2. *Principal*, and more direct.

1. Those may be stiled *Preparatory*, which lay down rules and directions for the profitable reading and right interpretation of Scripture. Such are these;

Bonfrerii Præloquia in Scripturam.

Ferdin. de Escalante Clipeus concionatorum.

Wolfgang. Franfius de Interp. S. Script.

Salom. Glaffii Philologia sacra.

Dissertatio de S. Scripturarum Interpretatione, per *Dan. Whitby*, 8vo.

The Old and New Testament connected, by *Dr. Prideaux*, 8vo & Fol.

Andr. Hyperius de S. Script. lectione.

Flaccii Illyrici, Clavis Scripturae pars secunda.

Jo. Euseb. Nierembergii de Origine Scripturae.

And. Rivet. Isagoge.

Nicol. Serrarii Prolegom. Biblica.

Ludov. de Tena Isagoge.

Michaelis Waltheri Officina Biblica.

2. The Books that do more *Principally* and directly tend to make a Man a good Textuary, may be reckon'd up under these three Heads;

1. *Concordances*. 2. *Commentaries*. 3. *Reconcilers*.

1. *Concordances* are of very great use, both for the unfolding of difficult Texts, by referring to parallel Scriptures, and to enlarge upon any Theme with the most proper Quotations; as also for the directing of us unto such Texts of which we have only some confused imperfect remembrance.

These are of two kinds, for *Words*, and *Things*.

Concordances for *Words*, are those which reckon up the several places wherein such a word is mention'd.

These are either for the

Original,

Old Testament,

{ Hebrew, *Buxtorfius*, & *Naldii Concordantia particularum Hebr.*

{ Chaldee, in some places of *Daniel* and *Isaiah*, *Mart. Trostius*.

{ New Testament in *Greek*, *Lucii Lexicon*, *Hen. Stephanus*; the same more correct by *Schmidius*.

Translations of the

{ Old Testament into *Greek* by the *Septuagint*, *Conrad. Kercherus*.

{ New Testament into *Syriack*, *Mart. Trostius*.

Both into

{ Latin, *Hen. Stephanus*.

{ *John Schmidij Lexicon Ecclesiasticum*, 8vo.

{ English, *Cotton*, *Newman*, *Wickens*, the *Cambridge-Concordance*.

{ The *Christian Institutes*, by *D. Gastrel*, 8vo. 1707

A Concordance of *Things*, does sum up all the pertinent Scriptures unto any particular Head or common place which denote the same sense, tho' it may be of different words: some of these are in *Latin*: as,

Allotti Thesaurus.

Berchorii

Berchorii *Index Moralis*.

Marlorati } *Thesaurus*.
 } *Enchiridion*.

Dan. Toffani *Index*.

Georgii Viti *Doctrinale Bibliorum*.

There are some others of this kind in our *English*
 Tongue ;

Mr. Bernard's Thesaurus Biblicus.

Bogan. *View of the Threats and Punishments recorded in Scripture*.

Clark's *Holy Oil*.

Wilson's *Dictionary*.

Unto these may be added those Treatises that handle the several acceptations of words and phrases in Scripture ; as,

Flaccii Illyrici *Clavis Scripturae*.

Mr. Leigh's Critica Sacra.

Petri Ravanelli *Bibliotheca Sacra*.

Commentators are either } *Matter*.
 } upon some particular } *Books*.

Those I style *Commentators upon Matter*, who do insist upon the explaining of some peculiar subjects, dispersedly contain'd in several parts of Scripture. Such are those that handle Scripture-Philosophy ; as,

Bochart *de Animalibus S. Scripturae*.

Joan. Bustamantius *de Animalibus S. Scripturae*.

Wolf. Franzius *Hist. Animalium sacr.*

Levinus Lemnius *de Plantis sacris*.

Joh. Matthesii *Expositio locorum S. Script. in quibus aliqua rei metallica fit mentio*.

Joh. de Mey *Sacra Physiologia*.

Franc. Rucus *de Gemmis sacris*.

Valesius *de Sacra Philosophia*.

[J. Hen. Maii *Hist. Animalium Scripturae*, 8vo.]

Scripture-Chronology ; as,

Leo Allatius *de Mensuris Temporum*.

Hen. Alstedii *Chronologia sacra*.

Hugh

Hugh Broughton's *Consent*.

L. Capelli *Chronologia*.

Lour. Codomanni *Annales S. Scripturæ*.

Dr. Lightfoot's *Harmony*.

Ben. Ar. Montani *Daniel. Antiqu. Lib. 9.*

Sir Walter Rawleigh's *History*.

Jac. Saliani *Annales a creatione ad Christum*.

Jos. Scaliger *de Emendatione Temporum*.

[Tho. Lydiat. *Emendatio Temporum compendio facta*.]

Ejusd. *Recensio & explicatio Argumentorum productorum libello Emend. temp. de Annis Nativitatis, Baptism. Ministerii & mortis Jesu Christi*.]

Dr. Simson *Chronologia*.

Ja. Usserii *Annales*; & *de Cainane Arphaxadi filio. Chronologia Sacra*, 4to.

[Eusebii *Onomasticon cum additamentis Bonfrerii*.]

† Joan. Clerici *Harmonia Evangelica*, Fol. Amstel. 1699.

† Jo. Wandalinus *de feria Passionis, & triduo mortis*.

J. Christi *diatribe*. ed. Grævio. Lugd. Bat. 4to. 1702.

† Bernardi Lamy *apparatus Chronologicus & Geographicus ad Commentarium in Harmoniam quatuor evangelistarum*, 4to. Paris 1699.

† *Commentarius in Harmoniam*, 4to. Ib. 1699.

† Mr. Whiston's *Chronology of the Old Testament, and Harmony of the New*, 4to. 1701.

† Jo. Harduini *Chronol. Veteris Test.* 4to. Paris, 1700. *Scripture-Geography, or Topography*; as,

J. Adamantius *de situ Terræ sanctæ*.

Christ. Adricomii *Theatrum Terræ sanctæ*.

† Bocharti *Geographia sacra*.

[Bonav. Brocardi *Palestina (he travelled the H. Land, Anno 1283.)*

David Chytrai { *Itinerarium* } totius S. Script.
 { *Chronic.* }

Mr. Fuller's *Holy Land*.

[Barradii (Sebast.) *Itinerarium filiorum Israel ex Ægyp.*]
[Buntingi

[Buntingi (Henr.) *itinerarium Biblicum.*]

The Travels of the Patriarchs.

Gaspar Varrerius *de Ophyræ regione.*

[Martini Lipenii *Navigatio Salomonis Ophiritica illustrata.*]

Hadriani Relandi *Palæstina.* 4to. 1714.

Scripture Measures and Weights; as Boizardus.

Ed. Brerewood *de ponderibus & pretiis veterum nummo-*

Capellus *de ponder. Num. & Mensur.* (rum.

Rob. Cenalis.

[Villalpandus *de Templi fabrica, & vasorum forma, Hebraeorumq; ponderib. ac numismatibus.* 2. lib. in Ezech.]

Dav. Chytraus.

Pet. Ciaconius.

Epiphanius.

Marquardus Freherus *de Numismate census,*

Mat. Hostus *de sex Hydriarum,* Johan. 2. *capacitate.*

Hulfius.

[Hotomannus (Franc.)]

Jo. Mariana,

Ar. Montanus *de Mensuris sacris.* Antiq. Lib. 7.

[Bish. Walton *in apparatu Bibliorum.*]

Joseph Scaliger } *de re nummaria.*

Snellius

Selden *de Anno civili & Calendario Judaico.*

Gaspar. Waserus *de Antiquis Nummis.*

[Dr. Cumberland *Scripture Weights and Measures.* 8vo.]

[Edvardus Bernardus *de mensuris & ponderibus antiquis.* 8vo. 1688.

A Treatise of Weights, Moneys, and Measures, Appended to Land of Canaan. 1652, 4to.

Sacred Structures.

Joh. Buteo *de Arca Noe.*

Lud. Capelli *Templi Hierosol. delineatio triplex.*

Mat. Hostus *in fabricam Arcæ Noe.*

Ar. Montanus *de fabrica Templi Antiq.* Lib. 5.

[L' Empereur in Middoth.]

[Did.]

[Did. de Lazares de Noe & Arca sacra.]

[Johan Hus de Magnitudine Arca Noe.]

The Proverbial expressions either used or alluded to in Scripture, or, *Adagialia Sacra*; as.

Martin Delrius.

Joan. Drusii { *Proverbiorum liber.*
 { *Adagia Hebraica.*

Andreas Schottus.

Joach. Zehner.

[Erpenius (Thom.) *Proverb. Arabica.*]

The Allegories in Scripture

Roberti Holcot. *Alleg. utriusque Testamenti.*

Isidor. Hispalensis de *Alleg.*

Hieron Laureti *Sylva. Alleg. totius Scripturæ.*

Ottomarus Luscimius.

[Bezalech Darschan *explicatio Rabbinorum Allegoriarum totius S.*]

Archæologiæ Philosophicæ, per Dr. Burnet, 4to. 1692.

The Schemes and Tropes used in Scripture.

Beda.

Cassiodorus

Flaccius Illyricus *in parte secunda.*

Glassii *Philologia Sacra.*

Barthol. Westhemeri *Tropi insigniores ex utroque Testamento.*

Zehneri *Similitudines Biblicæ.*

[Joach. Camerarius de *tropis & figuris in Script. Apost.*]

There might be divers others the like Subjects instanced in, but these are some of the chief. Now in all difficulties that refer to any of these Heads, a Man may expect more full satisfaction from those Authors that *purposely* insist upon them, than from others, who do more *promiscuously* comment at large.

Commentators upon the Books of Scripture, are very numerous, and of various kinds: I shall only mention some of those whose Names are common and most eminent.

Upon

Upon the whole Bible.

- A** Nnotations.
 English, 2 Vol. Fol.
 Dutch, Translated by Theodore Haak.
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 lish Writers on the Old and New Testament. 1668. 8vo.
- [Jo. Heideggeri Catalogue
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 Nic. Lyranus. 1340. An.
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 [Nic. Ant. Mongeorgius.]
 [Abr. Seba. Jud.]
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 † Bp. Patrick.
Enarratio in Deuteronomi-
um. Dr. Joh. Maccha-
bei Alpinatus. Lond.
 1563. 8vo.

On Joshua.

[Adrian Crommius]
 Augustinus. 420.
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 Calvinus.
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 [Ant. de Escobar & Men-
 doza.]
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 [Isidorus Hisp.]
 [Procopius Gazaus.]
 [Jo. Hen. Hottinger. L.]
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[Antonius Flor.]

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Cowper. E.

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Catena in Jobum.

Jo. Meisnerus.

Tho. Malverda.

Hen. Johngen.

Phil. Codurcus.

Will. Zeschius]

On the Psalms.

Abbot. E.

Aben Ezra. R.

Hen. Ainsworth. E.

Amesius. C.

Amyraldus. C. Paraph.

Ant. Angelius. P.

Arnobij Comment in Psal.

Basil. 1522. Fol.

Tho. Aquinas. 1270.

Augustinus. 420.

Fred. Balduinus. L.

Beda.

Bellarminus. P.

Beza. C.

Calvinus.

Carthusianus. 1460.

Cartwright on 15 Psal. E.

Catena Græc. Patrum.

Dickson. E.

Dan. Dike 124. Ps. E.

Downham. 15. Ps. E.

Euthymius. 1180.

St. Fabritius. C. Concion.

* *Jo. Foord. E.*

[*Bp Patrick's Paraph. E.*]

* *Gilb. Genebrardus. P.*

Levi ben Gersom. R.

Gouge on 116. E.

* *Dr. Hammond. E.*

* *Martin. Geierus. L.*

Conradus Hereshbachim. P.

Hieronimus. 400.

Arth. Jackson. E.

Corn. Jansenius. P.

Salomon Jarchi. R.

David Kimchi. R.

Pet. Lombardus. 1160.

Jo. Lorinus. P.

Ludoffi. Carthus. in Psalterium Expofiti. Lugd.

1518. 4to.

Mulvenda. P.

Marloratus

Marloratus. C.
 Dr. Mayer. E.
 Mollerus. C.
 Dr. Montanus. P.
 * Muis. P.
 Wolf. Muscul. C.
 Bp. Nicolson. E.
 Guil. Parisiensis. 1240.
 [Bp. Patrick's Paraph. E.]
 Pierfon on 27, 84, 85, 87 E.
 Pitiscus. C.
 Bishop Reynolds on the
 110. E.
 Rob. Rollocus. C.
 Abra. Scultetus. C.
 Sedgwick on 23 Ps. E.
 Aug Steuch. Eugubinus. E.
 Vicars. E.
 [Guil. Damasus.
 Ambrosius,
 S. Basilus.
 Ephrem Syrus.
 Tho. Le Blanc.
 Bruno Astensis. An. 1120.
 Mart. Bucer.
 Bruno Colonienfis. A. 1100.
 Bruno Herbipolensis. An.
 Rein. Backius. (1040.
 Hug. de S. Charo.
 Christ. Danderstadius.
 S. Epiphanius.
 Marc. Ant. Flaminus.
 Joh. Gerhard.
 Greg. Nissen.
 Petr. Habercornius.
 Haymo Halber. An. 853.
 George Heferus.

Alcuinus.
 Arnobius.
 Anton. Agelius.
 S. Athanasius.
 Alsterius Scythopolitanus.
 An. 380.
 R. Salom. Attias.
 Bened. Augustinus.
 Ambr. Ansbertus.
 Aurel. Cassiodorus. A. 514.
 Cajetanus. P.
 S. Chrysostom.
 Jo. Cocceius.
 Didymus Alexand. An. 380.
 Jo. Drusus.
 Erasmus.
 Claud. Espenceus.
 Eusebius Caesar.
 Rich. de Hampolo.
 Pet. Harentalius. An. 380.
 Nic. Hemingius.
 Hen. Hopffnerus.
 Hilarius Pictav. An. 350.
 Joachimus Abbas.
 R. Isaac ben Simson.
 John Longland.
 Franc. Loysius.
 Mart. Luther.
 Andrew. Rivet.
 R. Obad. Sephorno.
 Hier. Savonarola.
 Jo. Schroderus.
 Gasp. Sibelius.
 Jo. Snanningius.
 Phil. Melancthon.
 Jo. Maldonat.
 Mat. Martinius.

Geor.

Geor. Menzius.
 Nicetas.
 Prosper. An. 444.
 Jo. Pricæus.

S. Theodoret.
 S. Theophylactus. An. 1081.
 Jo. Lud. Vives.
 Georg. Wicelius.]

On the Proverbs.

Aben Ezra. R.
 Anton. Agelius. P.
 Ro. Baynus. P.
 Ven. Beda. 730.
 * Tho. Cartwright. C.
 Jo. Dod.
 * Geierus. L.
 Levi ben Gersom. R.
 Hieronimus. 400.
 Rob. Holcot. 1350.
 Jansenius. P.
 Jermyn. E.
 David Kimchi. R.
 A Lapide. P.
 Lud. Lavater. C.
 Luther Annot.
 Dr. Mayer. E.
 Melancthon. L.
 * Jo. Mercerus. C.
 Guil. Parisiensis. 1240.
 [Bp. Patrick's Paraph. E.]
 * Salazar. P.
 Fran. Taylor. E.
 Jo. Trap. E.
 [Ambrosius.
 Augustinus.

Basilus.
 S. Bidembachius.
 Beda.
 Vitus Befoldus.
 Catena Græcorum Patrum.
 Abra. Calovius.
 Hugo de S. Charo:
 Jo. Cocceius.
 Jo. Collet.
 Mich. Cope.
 Alv. Gomez.
 Ja. Duport.
 R. Abr. ben. Jehudah. Chaffai
 R. Mos. Alsheich.
 R. Meir Arama.
 Jos. Aben Jecchii.
 Kafuenaki.
 Baal Akeda.
 Christ. Egenolphus.
 Jan. Vitalis a Furno.
 Petrus Gorsius.
 Greg. Neocæsar.
 Isaac ben Simon.
 R. Salom. Farchi.
 Honorius Augustodun. An.
 1130.]

On Ecclesiastes.

Aben Ezra. R.
 Beda. 730.
 Bonaventura. 1280.

Jo. Brentius. L.
 Hugh Broughton. E.
 * Tho. Cartwright. C.

Jo. Cotton. C.
 Jo. Ferus. P.
 Geierus. L.
 Thomas Granger. E.
 Gregorius Neocæsariensis.
 24 Paraph.
 Greg. Nyffenus. 380. Conc.
 Hieronymus. 400.
 Janfenius. P.
 Salomon Farchi. R.
 Jermyn. E.
 [Corn. a Lapide. P.]
 Lavaterus C.
 Lorinus. P.
 Lutherus. Annot.
 Malvenda. P.
 Isaac Meir. R.
 Melancthon. L.
 * Mercerus. C.
 Guil. Parisiensis. 1240.
 [Bp. Patrick's Paraph. E.]
 * William Pemble. E.
 * Jo. de Pineda. P.
 Franc. Sanchez. P.
 Serrarius. P.
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Tollenarius. P.
 Hugo de S. Victore. 1130.
 Jo. Trap. E.
 [Albert. Flac. Alcuinus.
 Sixt. Amama.
 R. Sam. Arepot.
 Ar. Montanus.
 Casp. Brochmanus.
 Laur. de Bruno.
 Hugo de S. Charo.
 Gasp. Sanctius.
 Jo. Claius.
 Jo. Cocceius.
 Tho. Drant.
 Jo. Drusius.
 R. Elisha Gal.
 Sam. Glonerus.
 Jos. Hall.
 Oecumenius.
 Olimpiodorus.
 R. Sam. Choen de Pisa.
 Corn. a Lapide.
 Gasp. Sibelius.
 Aug. Varenius.
 Jo. Ursinus.
 Jo. Warenfels.]

On the Canticles.

Ant. Agelius. P.
 Aben. Ezra. R.
 Hen. Ainsworth. E.
 Hen. Alsted. C.
 Anselmus. 1100.
 Tho. Brightman. E.
 Bernardus super Cantica
 Canticorum. 1494. 4to.

Caribufianus. 1460.
 Catena. Græc. Patrum.
 Jo. Cotton. C.
 Gilbert Foliot. 1187.
 Mart. Delrius. P.
 * Mich. Ghisler. P.
 Gregorius Mag. 600.
 Hieronymus. 400.

Salomon

Salomon Jarchi. R.
Arth. Jackson. E.
Lutherus.
Jo. Mercerus. C.
Malvenda. P.
Guil. Parisiensis. 1240.
[Bp. Patrick's Paraph. E.]
De Ponte. P.
Psellus. 850.
Robotham. E.
** Gasp. Sanctius. P.*
Dr. Sibbes on the Canticles. 1641. 4to.
Paulus Sherlogus. P.
** Theodoretus. 440.*
[Alb. Flac. Alcuinus.]
Lud. Ab Alcasar.
Augustinus.
Beda.

Bernardus.
Jo. Branmullerus.
Jo. Carpathus.
Mat. Catacuzenus.
M. Aurel. Cassiodorus.
Jo. Cocceius.
Hugo de S. Charo.
Alphon. Dominicus.
Roder. Dosma. Belgada.
Ja. Dursfeldus.
Libert. Fromondus,
Corn. a Lapide.
R. Aber. Laniado
Jo. Paul Oliva.
Origenes.
Andr. Sennertus.
Simeon ben Jochai.
Car. de Veil.
Mat. Varsaviensis.]

On *Isaiah.*

Abarbanel. R.
Aben Ezra. R.
Did. Alvarez. P.
Tho. Aquinas. 1270.
Beda. 730.
Jo. Brentius. L.
Hen. Bullingerus, C. Hom.
** Calvinus.*
David Chitraus. L.
** Cyrillus Alex. 430.*
W. Day. E.
Euseb. Casari. 320.
Fran. Forerius. P.
Hieronimus. 400.
Salomon Jarchi. R.
David Kimchi. R.
Corn. a Lapide. P.

Lutherus.
Malvenda. P.
Marloratus. C.
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Alex. Morus. C. in cap. 53.
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Oleaster. P.
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Heft. Pintus. P.
Barthol. Petiscus. C.
Procopius. 520.
Aug. de Quiros. P.
Gasp. Sanctius. P.
Abra. Scultetus. C.
[R. Meir Arama,

Basilus.

Basilius.
 The. Bibliander.
 Jo. Chrysostom.
 Jo. Cloppenburg.
 Jo. Cocceius.
 Hugo de S. Charo.
 Didymus Alexand.
 Jo. Draconites.
 Jo. Fechtius.
 Joach. Florens.
 Tho. Gataker.
 Haymo.
 Jo. Helwigius.
 Hesychius.

Const. L' Empereur.

Adr. Junius.

Ab. Joachim.

Hier. Naphtali.

Jo. Olearius.

Seb. Schmidt.

Theodoret.

And. Waranay.

Ja. Wellerus.

Zwinglius.]

A Comment on Isaiah, by

Will. South. 4to. 1714.

Mr. White's Comment on

Isaiah. 4to. 1715.

On Jeremiah.

Abarbanel. R.
 Tho. Aquinas. 1270.
 Jo. Brentius. L.
 Bullingerus. C. Hom.
 * Jo. Calvinus.
 Chr. a Castro. P.
 David Chytraeus, L.
 * Pet. a Figueiro. P. Par.
 * Mich. Ghislerus. P.
 Hieronymus. 400.
 Salomon Jarchi. R.
 David Kimchi. R.
 A Lapide. P.
 Maldonatus. P.
 Malvenda. P.
 Origenes. 250.
 Amandus Polanus. C.
 * Sanctius. P.
 * Theodoret. 400.

Dan. Tossanus. C. Paraphr.

[Ambrosius.

R. Meir. Aramah.

Thom. Bangius.

Th. de Beira.

S. Chrysostom.

Jo. Cocceius.

Guil. Damasus.

Mar. Delrio.

E. Edsardus.

Jo. Forsterus.

Jo. Hulfemannus.

Barth. de Martyribus.

Rabanus Maurus.

Oecolampadius.

Jo. Hen. Ursinus.

Geo. Weissius.

Hen. Werenberg.]

On

Basilius.

On the Lamentations of Jeremiah.

Aben Ezra. R.
Gab. Acoſta. P.
Tho. Aquinas. 1270.
Bonaventura. 1280.
Broughton. E.
Bullingerus. C.
** Jo. Calvinus.*
Alp. a Caſtro. P.
Mart. Delrius. P.
Ferus. P.
** Pet. a Figueiro. P.*
Hieronymus. 400.
Salomon Farchi. R.
Corn. a Lapide. P.
Jo. Maldonatus. P.
Benedictus Mandinus. P.
** Pet. Martyr. C.*
Isaac Meir. R.
Melancthon. L.
Origenes. 250.
Heſtor Pintus.

Amandus Polanus. C.
** Gaſp. Sanctius. P.*
** Theodoret. 440.*
Dan. Toſſanus. C.
John Udal. E.
Hugo de S. Viſtore. 1130.
Zuinglius.
[R. Joel. Aben Shoaib.
R. Moſ. Alſheich.
Jo. Quinquarboreus.
Cyril Alex.
Hugo de S. Charo.
Jo. Huſſemannus.
Jo. Jacomotius.
R. Sam. de Ozeda.
Paſchaſius Ratbertus. An.
850.
Ant. del Rio.
Ad. Siberus.
Fr. Tayler.
R. Sam. Vida.]

Upon Ezekiel.

Abarbanel. R.
** Calvinus.*
Carthusianus. 1460.
Gregorius Mag. 600.
Expoſition of Ezekiel, by
Will. Greenhil. 4to.
1649.
Hieronymus. 400.
Salomon Farchi. R.
Junius. C.
A Lapide. P.
Lavaterus. C.

Maldonatus. P.
Origenes. 250.
Heſtor Pintus. P.
Pellicanus. P. Z.
Amandus Polanus. C.
** Gaſp. Sanctius. P.*
Pet. Serranus. P.
** Theodoretus. 440.*
** Villalpandus. P.*
Steph. Zegedinus. C.
[Auguſtinus.
Hugo de S. Charo.

Jo. Cocceius.
 Fran. Forerius.
 Will. Greenhill.
 Hamo.
 Fr. Junius.
 Jo. Musæus.

Luc. Osiander.
 Hier. Prædus.
 Hier. de Pertoles.
 Hier. Savanarola.
 Ægid. Strauch.]

On Daniel.

Abarbanel. R.
 Aben Ezra. R.
 Hen. Alsted. C.
 Tho. Aquinas. 1270.
 Broughton. E.
 Bullingerus. C.
 * Calvinus.
 Carthusianus. 1400.
 Geierus. L.
 Levi ben Gersom. R.
 Conradus Graferus. C.
 Hieronymus. 400.
 Fran. Junius. C.
 Corn. a Lapide. P.
 Bp. Lloyd on Daniel's
 Weeks.
 Lutherus.
 Maldonatus. P.
 * Jos. Mede Hebdom. in
 Daniel. F.
 [Dr. H. Moor.]
 Melancthon. L.
 Arias Montanas. P.
 * Parker. E.
 Ben. Pererius. P.
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 Rollocus. C.
 * Sanctius. P.

* Theodoretus. 440.
 Jo. Wigandus. L.
 * And. Willet. E.
 [R. M. f. Alscheich.
 Lu. de Alcasar.
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 Franc. Borgia.
 Bar. Majerus.
 Jo. Suaningius.
 R. Jos. Taitak.
 Aug. Varenius.
 Herm. Wingendorpius.
 Abr. Calovius.
 Jo. Carpzovius.
 Mart. del Castillo.
 Did. de Celada.
 S. Chrysostom.
 Jo. Cocceius.
 Dan. Cramerus.
 Hier. Drexelius.
 Const. L' Empereur.
 Mart. Geierus.
 Jo. Gezelius.
 Jo. Huldricus.
 Jo. Hulsemannus.
 Rob. Janfonius.
 R. Jos. Jachiada.]

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On the Twelve Minor Prophets.

Abarbanel. R.
Aben Ezra. R.
Beda. 730.
** Calvinus.*
Carthusianus. 1460.
Alphonsus } a Castro.
Christoph. }
Cyrillus Alexand. 430.
Daneus. C.
Drucius. C.
Ste. Fabricius. C. Concio.
Pet. a Figueiro. P.
Hemmingius. C.
Hieronymus. 400.
George Hutchison. C.
Salomon Jarchi. R.
David Kimchi. R.
Corn. a Lapide. P.
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Dr. Mayer. E.
Fran. Ribera. P.
** Gasp. Sanctius. P.*
** Jo. Tarnovius. L.*
** Theodoretus. 440.*
M. Trap. E.
[Albertus Magnus.
R. Mos. Alsheich.
Hugo de S. Charo.
Hesychius.
Jo. Himmelius.
Ægid. Hunnius.
Mic. de Palacio.
Conr. Rittershusius.
Fac. Tirinus.
Aug. Varenius.
Jo. Winkelmannus.
Car. de Veil.]

On Hosea.

Jo. Brentius. L.
Jer. Burroughs. E.
Hiero. Guadalupensis. L.
Lutherus.
Balthasar Meisnerus. L.
** Jo. Mercerus. C.*
Hen. Mollerus.
Amandus Polanus. C.
Bp. Reynolds. E.
** And. Rivet. C.*
Dr. Sibs. E.
Emman. Tremelius. C.
Theophylactus. 900.

** Hieron Zanchius. C.*
[Dr. Pocock.
Jo. Albertius.
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Abr. Calovius.
Jo. Drusius.
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Andr. Kunadus.
Hier. Osorius.
Jo. Fr. Nicolaus.
Jo. Philippæus.
Dav. Paraus.
Ruffinus.

Jo. Streuberius.
Jo. Tarnovius.
Jo. Hen. Ursinus.

Jo. Willemer.
Jo. Winckelmanus.]

On Joel.

Benjam. Bonerus. L. Par.
Joan. Faber. P.
Lutherus.
Mercerus. C.
Hugo de S. Victore. 1130.
Ben. Bonerus.
Abr. Calovius.
Dan. Cramerus.
Sam. Danaus.
Steph. Fabricius.
Gillb. Genebrardus.
R. Sal. Farchi.

R. Dav. Kimchi.
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Ed. Liveleius.
Mart. Luther.
Mat. Aarbusius.
Mos. Pflacherus.
Lavinus Ponchenius.
Mat. Quadratus.
Quirinus Reuterius.
Elias Schadaus.
Simon Simonides.
Sebast. Toscano.]

On Amos.

Seb. Benefield. E.
Jo. Brentius. L.
Lutherus.
Mercerus. C.
Mat. Quadratus. P.
Ruffinus. 400.
Aben Ezra.
Christ. a Castro.
Hugo de S. Charo.
Cyril. Alex.

Lam. Danaus.
Jo. Drusius.
Jo. Gerhard.
R. Salom. Farchi.
Dav. Kimchi.
Jo. Quinquarboreus.
Quir. Ruterus.
Elias Schaddaus.
D. v. Paraus.
Hier. Savanarola.]

On Obadiab.

Mart. Lutherus.
Ed. Marbury. E.
Mercerus.
J. Raynoldus. E.
Hugo de S. Victore. 1130.
Aben. Ezra.

Anr. Acolutus.
Mar. del Castillo.
Hugo de S. Charo.
Lud. Crocius.
Jo. Drusius.
Lud. Capellus.

Jo. Himmeli.
Sa'. Farchi.
R. David Kimchi.
Fr. Lambertus.
Lu. de Leone.
Jo. Leusden.

Aug. Pfeifferus.
James Pilkinton.
Gu. Postellus.
Jo. Tarnovius.
J. Ursinus.
Mat. Wasmuthus.]

On *Jonah.*

* *Bp. Abbot. E.*
Gab. Acoſta. P.
Atterſol. E.
 * *Pet. Baro. C.*
Jo. Brentius. L.
Fran. Feverdenius. P.
Fran. Junius. C.
 * *Bp. King. E.*
Lutherus.
 * *Joan. Mercerus. C.*
Theophylactus. 900.
Jo. Treminius. P.
[Aben Ezra.
Ambroſius.
Pet. Agermannus.
Tho. Bangius.
F. Bidenbachius.
S. Chryſoſtomus.
Jo. Cocceius.
Jo. Bugenhagenius.
Chriſt. a Caſtro.
Jo. Drufius.
S. Ephrem.
Jo. Gerhardus.

Si. Grinaus.
J. Groſſius.
Rud. Gualtherus.
S. Hieronymus.
Bar. Krackewitz.
Jo. Leusden.
Maximus Taurinenſis. 422.
Geor. Moebius.
Jo. Moingenatus.
Theo. Petraus.
Aug. Patinbellus.
A. Pfeifferus.
Fr. Quarles.
An. Rivet.
Ab. Rothenbach.
Fr. de Salinas.
Bal. Scheidius.
Ja. Stockerus.
Jo. Tarnovius.
Tertullianus.
S. Theodoretus.
Jo. Wolderus.]

On *Micah.*

Jo. Brentius. L.
 * *Da. Chytraus.*
Lutherus.

[Dr. Pocock.
S. Ambroſius.
Tho. Bangius.

Theo. Bibliander.
 Theod. Billicanus.
 Jo. Drusius.
 Dan. Cramerus.
 Nic. Eisenius.
 Pulgentius. An. 508.
 Lud. Capellus.
 Ant. Gilbius.

Albert. Graverus.
 Casp. Graierus.
 Fr. Lambertus.
 Phrygio.
 H. Savonarola.
 Jo. Tarnovius.
 Jo. Zinlerus.]

On Nahum.

Da. Chytraus: L.
 Iudo. Crocius: L.
 Lutherus.
 Mellor Pintus: P.
 Theophylactus. 900.
 Jo. Winkelmannus: L.
 Lud. Capellus.
 Hugo de S. Charo.
 Jo. Drusius.
 Mat. Hasenrefferus.
 Jo. Himmelius.

Cyp. de la Huerga.
 Ja. Fansonius.
 Joachim Abbas.
 Julianus Toletanus. Ann.
 Fr. Lambertus. (680:
 Jo. Mercerus.
 Nic. Petraus.
 Aug. de Quiros.
 Jo. Tarnovius.
 J. H. Ursinus.]

On Habakkuk.

Chytraus: L.
 Lutherus.
 Harbury. E.
 Winkelmannus.
 Ant. Agallius.
 Ambrosius.
 Augustinus.
 Ant. de Aristizaval.
 Jo. Beaucamis.
 da.
 Ol. Capito.
 Jo. Drusius.
 Jo. Garibius.
 Lud. Capellus.

Ant. de Guevara.
 Mat. Hasenrefferus:
 Jo. Himmelius.
 Ja. Fansonius.
 Ev. Marcellinus.
 Il. de Padilla.
 Nic. Petraus.
 Urb. Regius.
 Will. Strong.
 Lud. de Tena.
 Theophylact.
 Jo. Wigandus.
 Jodoc. Witlichius.]

On Zephaniah.

* Martin. Bucerus. C.	Fo. Drusius..
Lutherus.	Fo. Himmeliuſ.
Fo. Winkelmannus. L.	Fo. Larenus.
[Lud. Capellus.	Urb. Regius.
Fo. Caſar.	Nico. Selneccerus.
Chryſ. de Contreras.	Fo. Tarnoviuſ.]
Lam. Danaus.	

On Haggai.

Frid. Balduinus. L.	Fo. Himmeliuſ.
Fo. Ecchius. P.	Fo. Mercerus.
Phil. Melancthon. L.	Dav. Parauſ.
Rainolds.	Urb. Regius.
Didacus a Stunica. P.	Lud. Capellus.
Balthaſar Williuſ. C.	Rupertuſ Tuit.
Winkelmannus. L.	H. Schilteruſ.
[Abarbanel. R.	Geor. Valleuſ.
Fa. Brocarduſ.	Aug. Vareniuſ.
Chriſ. Corneruſ.	Geor. Wiceliuſ.
Fo. Draconiteſ.	Ba. Williuſ.]

On Zechariah.

Frid. Balduinus. L.	Lu. Crociuſ.
* Da. Chytrauſ. L.	Fo. Dorchauſ.
Lutheruſ.	Fo. Draconiteſ.
Phil. Melancthon.	Lam. Danauſ.
* Will. Pemble.	Foh. Gryneuſ.
Fo. de Reyroleſ. P. Queſt.	Fa. Fabriciuſ.
Didacus a Stunica. P.	Fra. a Meſſana.
Balth. Williuſ. C.	Hier. Oſoriuſ.
[Sa. Bobliuſ.	Al. Perez.
Lud. Capelluſ.	Hier. de Prado.
Abr. Caloviuſ.	Alv. Roxa.
Hugo de S. Charo.	Gasp. Sanctiuſ.]

On *Malachy*.

Gab. Acoſta. P.
Fred. Balduinus.
 † *Salamon. Vantil.*
Dan. Chytraeus. L.
Jo. Martinus. C.
Melancthon. L.
Hen. Mollerus. C.
Amandus Polanus. C.
Aug. de Quiros. P.
Will. Sclater. E.
 * *Rich. Stock. E.*
Balth. Willius. C.
Winkelmannus. C.
 [*Dr. Pocock.*

S. Ambroſius.
Sa. Boblius.
Ja. Brocardus.
Lud. Capellus.
Jo. Draconites.
Pet. Figuerus.
Jo. Himmelius.
Elias Hutter.
Ste. Iſa. Levita.
R. Kimchi.
Jo. Martinus.
Oſius.
Jo. Oecolampadius.
Matur. Quadratus.]

Upon the *New Teſtament*.

Ben. Aretius. C.
 * *Theod. Beza. C. Ann.*
Carthusianus. 1460.
 * *Tho. Cartwright. E.*
Catena Græc. Patrum.
T. Colomerii Observationes
Sacra. 1668. 8vo.
Job. Doughtei Analecta
Sacra. 1658. 8vo.
Drusus. Annot.
 * *Eraſmus. P. Paraph.*
Fulk. E.
Gregorius Mag. 600.
 * *Dr. Hammond. E.*
 * *Heinſius. C. Ann.*
Fla. Illyricus. L.
Corn. à Lapide. P.
Dr. Lightfoot. E.
Marloratus. C.

Jo. Mayer. E.
Zac. Muthesius. L.
Alph. Salmeron. P.
 * *Schmidiuſ. Annot. L.*
Dan. Toſſanus. C.
Jo. Trap. E.
 [*Adulphus Fornaceniſis.*
Hen. Alſtedius.
S. Auguſtinus.
Hen. Bullingerus.
Jo. Brentius.
Jo. Benediſtus.
Ven. Beda.
Chriſtus Betuleius.
Nic. du Bois.
Jo. Boiſius.
Cajetanus.]
Abr. Calovius.
Ja. Capellus.

Lu. Capellus.
 Adr. Cocquius.
 Jo. Camero.
 Chr. Crinesius.
 Jo. Croius.
 Lud. de Dieu.
 Jo. Dilherrus.
 Jo. Dougtheus.
 Jo. Drusius.
 Jo. Gagneius.
 Tho. Gataker.
 Jo. Gastius.
 Jo. Gerhardus.
 Ant. Godeau.
 Rud. Gualtherus.
 * Hugo Grotius.
 Otho Gualtpererius.
 Huldr. Herlinus.
 D. Norton Knatchbul.
 Didac. Lopez.
 Ed. Leeus Archiep. Ebor.
 Edward Leigh.
 Ger. Lorichius.
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 Pet. Marus.
 Alex. Morus.
 Jo. Morus.
 Bap. de la Nuga.
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 Jo. Er. Ostermannus.
 Seb. Pfochenius.

Joach. Reimerus.
 Fa. Revius.
 Gasp. Salzedo.
 Jo. Schlichtingius. S.
 Andr. Schoottus.
 Jos. Simierus.
 Smaragdus Abbas. An. 843.
 Hen. Stephanus.
 Vic. Strigelius.
 Steph. Szegedinus.
 Vit. Theodorus.
 Pet. Thyraus.
 Mart. Trostius.
 Gadbrand. Thorlaeus.
 Theod. Thummus.
 Aug. Triumphus.
 Laur. Valla.
 Ger. Vervooft.
 Bald Wallaus.
 Nic. Zegerus.
 Huld. Zwinglius.]
 Paraph. and Annotat. by
 Dr. Hammond, Fol.
 Supplement, by Mons. Le
 Clerc. Fol. 1699.
 Expository Notes, by Will.
 Burkitt. Fol. 1704.
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 vindicated, by J. Ri-
 chardson. 8vo. 1701.

Upon the Four Gospels.

Tho. Aquinas. 1270.
 Ben. Aretius. C.
 Augustinus. 420.
 Sebast. Barradius. P.

Jo. Brentius. L.
 * Luc. Brugenfis. P.
 Mart. Bucerus. C.
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[Georg. Calixtus.]
 * Calvinus.
 * Cartwright. C.
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 * Chemnitius. L.
 Ada. Contzen. p. 2. vol. fol.
 * Lud. de Dieu. C.
 F. Gerson. 1420.
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 * Cor. Fansenius. P.
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 Jo. Mayer. E.
 Arias Montanus. P.
 Aloysius Novarinus. P.
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 * Theophylactus. 900.
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 Walzogenius. S.
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 Jo. de Auzoles.
 Christoph. Althoferus.
 Did. de Baeza.
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 Nat. Beda.

Jo. Benedictus.
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 Anton. Broeckwaus.
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 Paul. Crellius.
 Al. Copus.
 Jo. Cluverius.
 Laur. Edingerus. (330
 Eusebius Casariensis. An.
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 *Cor. Fansenius Gandaven-
 Cor. Fansenius Iprensensis. (sis.
 Dav. Klugen.
 S. Gregorius Mag.
 S. Greg. Nazian.
 Jo. de la Haye.
 Nico. Hemmingius.
 Hen. Jonken.
 A Lapide.
 Luc. Lossius.
 Jo. Lotichius.
 Eilh. Leubinus
 Sev. Lubomlius.
 Pol. Lyserus.
 Carol. Melinaus.
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 Conr. Pellicanus.
 Jo. Rubus.
 Eman. de Sa.
 Christ. Sandius.
 Fr. Spanhemius.

Stanisl. Socolovius.
 Jo. Sylveira.
 Rob. Stephanus.
 Laur. Susbiga.
 Casp. Sagittarius.
 Ger. Jo. Vossius.

* Hist. & Concordia Evangelica. Parisiis. 1660.
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 on the IV. Gospels, by
 Dr. Whitby, Fol. 1733.

On Matthew.

* Anonymus, said to be
 Chrysostom.

Anselmus, 1100.

Aquinas. 1270.

Alphon. Avendanus. P.

Augustinus, 420.

[Catena Gr. Pater,

Bucerus (Mart.)

Paul, de Palacie.]

Crellius. S.

Cromatius in V. and VI.

Cap. Matth. 8vo. 1528.

* Chrysostomus. 400.

Day. Dickson. C.

* Episcopus.

Ferus. P.

Rod. Galtherus.

Hieronymus. 400.

Claud. Guillaudus. P.

Hilarius. 350.

Phil. Melancthon, L.

Casp. a Melo. P.

* Musculus. C.

Aloys. Novarinus. P.

Origines. 250.

Guil. Parisiensis. 1240.

[Chr. Pelargus. L. Quæst.]

Angelus de Paz.

Rob. Stephanus. C.

Dan. Tossanus. C.

* Tostatus. P. An. 1440.

[Ambrosius.

Ant. Albirius.

Albertus Magnus. A. 1240.

Laur. de Aponte.

Bened. Arelius.

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S. Athanasius.

Jac. Astudillo.

S. Basilus Seleuc. An. 450.

Benedictus XI. An. 1342.

Bernardus.

Lal. Bisciola.

The. Bibliander.

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James Buck.

Bonaventura. An. 1256.

Chr. Blackwood.

An. Bontiecius.

Hen. Bullenger.

Nic. Buccassenus.

Lud. Capellus.

Hugo. de St. Charo.

S. Cromatius. An. 390.

Jo. Cocceius.

Gundisalo. Correa.

Pet. Courtin.

Casp. Cruciger.

S. Cyprianus.

Balth.

dia Evan-
1660.]
Comment.
Spels, by
Fol. 1703.

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c. An. 450.

An. 1342.

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Balth. Corderius.
Chr. Danderstadius.
Jo. Deutschmannus.
Sam. Daneus.
Gunman. Eliusbachius.
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Tho. Fuller.
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Alex. Morus.
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Seb. Munsterus.
Jo. Oecolampadius.

Nic. Oranus.
Ric. Pampolitanus. Anno
1344.
Dav. Paraus.
Alex. Pelegrinus.
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Pet. Wiusstrupius.
Fran. Zichemius.
Fran. Zidron.]
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| <i>Albertus. M. 1280.</i> | <i>Rod. Gualtherus.</i> |
| <i>Beda. 730.</i> | <i>Christ. Hegendorffius.</i> |
| <i>[Catena Gr. Patr. Possini.]</i> | <i>S. Hieronymus.</i> |
| <i>Lamb. Danaus. C. Quest.</i> | <i>Jo. Hoffmeisterus.</i> |
| <i>Jo. Gerson. 1420.</i> | <i>Jo. Lightfoot.</i> |
| <i>Angel. del Paz. P.</i> | <i>Mart. Luther.</i> |
| <i>* Rob. Stephanus. C.</i> | <i>Oswald Miconius</i> |
| <i>Jo. Winkelmannus. L.</i> | <i>Aloysius Novarinus.</i> |
| <i>Vital. Zuccolo. P. Hom.</i> | <i>Nicetas Paphlag.</i> |
| <i>[Bened. Aretius.</i> | <i>Georg. Petterus.</i> |
| <i>Hen. Bullenger.</i> | <i>Eras. Sarcerius,</i> |
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| <i>S. Cyrillus.</i> | <i>Jo. Suarez.</i> |
| <i>Jo. Cocceius</i> | <i>Jo. Nep. Sylvanus.</i> |
| <i>Christ. Danderstadius.</i> | <i>Car. de Veil.</i> |
| <i>Jo. de la Fuente.</i> | <i>Victor. Antiochenus.</i> |
| <i>Gregorius Mag.</i> | <i>† Mr. Sam Clark.</i> |

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| <i>Ambrose. 730.</i> | <i>S. Augustinus.</i> |
| <i>Beda. 370.</i> | <i>Hen. Bullinger.</i> |
| <i>Bonaventura. 1280.</i> | <i>Rutil. Benzonius.</i> |
| <i>Catena. Grac. Patrum.</i> | <i>Bruno Astensis.</i> |
| <i>Isid. Clarius. P.</i> | <i>Hugo de S. Charo.</i> |
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| <i>Origines. 230.</i> | <i>Bened. Fernandez.</i> |
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| <i>* Rob. Stephanus. C.</i> | <i>Gasp. Finchius.</i> |
| <i>Did. Stella. P.</i> | <i>Fr. Gomarus.</i> |
| <i>* Fran. Tolet. P.</i> | <i>Alph. de Horocko.</i> |
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Bonaventura. 1280. Hom.	Geor. Blandrata.
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Chrysostomus. 400.	Mart. Bucer.
Cyrillus Alexand. 430.	Abr. Calovius.
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Val. Smalcus. S.
Fauf. Socinus.
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Fran. Suarez.
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Dan. Arcularius. L.
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** Calvinus.*
Joach. Camerarius. L.
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** Theophylactus. 900.*
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Tho. Aquinas.
Aretha.
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Nic. du Bois.
Ja. Bonfrerius
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Jo. Bugenbagius.
Tho. Cajetanus.
Caffiodorus.
Georg. Calixtus.
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Lud. Capellus.
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Bart. Petrus.	Georg. Wirth.]
Arth. Pitæus.	

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Ambrosius. 370.	Beat. Remigius. 800.
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* Chrysostomus. 400.	am Woodhead]
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* Guil. Estius. P.	[Ælius Antonius.
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Rod. Gualtherus. C.	Bened. Aretius.
And. Hyperius. C.	Frid. Balduinus.
[Hemmingius.]	Jo. Bence.
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* Musculus. C.	Hugo de S. Charo.
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Rup.

Rup. Erythropilus.

Jac. Faber.

Geor. Andr. Fabricius.

Libert. Fromondus.

Jo. Gagneus.

Anton. Godeau.

Hugo Grotius.

Jo. Gorcomius.

Nic. Guillebert.

Alex. de Hales.

Franc. Heraus.

Eilh. Lubinus.

Lanfrancus. An. 1080.

Alphonf. Salmero.

Jo. Schlichtingius. S.

Greg. Primaticcius.

Catus Sedulius. An. 430.]

Paraphrase and Comm. on

all the Epistles, by Dr.

Whitby. Fol. 1700.

On the Epistle to the Romans.

Augustinus. 420.

Fred. Balduinus. L.

Jo. Brentius. L.

Mart. Bucerus. C.

Adam. Comzen. P.

Crellius. S.

Lud. de Dieu. C.

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* Jo. Forus. P.

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Jo. Gerhardus. L.

Gomarus. C.

Jo. Goodwin on chap. 9.

* Pet. Mart.

Phil. Melancthon. L.

* Wolf. Musculus. C.

Cornelius Mussus. P.

Gasp. Olevianus. C.

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Elnath. Par. E.

Ben. Pererius. P.

Rob. Rollocus. C.

Sclater on chap. 4. E.

[Schlichtingius. S.]

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Stapleton. P.

* Fran. Tollet. P.

And. Willet. E.

Wilson. E.

[Petr. Abelardus.

Alex. Alesius.

Ægidius Romanus.

Ja. Altingius.

Bened. Aretius.

Mos. Amiraldu.

Jac. Andreas.

Jac. Arminius.

Jo. ab Ariandine.

Did. Astudillo.

Abr. Battus.

Germ. Brixius.

Lelius Bisciola.

Jo. Burgenbagius.

Seb. Castellio.

Jo. Campensis.

Gondes. de la Cerdas.

Step. Clotzius.

Mic. Cobabus.

Jo. Cocceius.

Gilb.

Gilb. Cognatus.
 Jo. Colleius.
 Will. Cooper.
 Godfr. Condifius.
 Jo. Dannhaverus.
 Hen. Dieltus.
 Tho. Erpenius.
 Ant. Fayus.
 Justus Feverbornius.
 Jo. Fox.
 Nicol. Grandis.
 Mar. Grimanus.
 Rud. Galtherus.
 Jo. Ja. Gryneus.
 Tilem Helshufius.
 And. Hyperius.
 Andr. Knopius.
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 Dor. Louffius.
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 Jo. Ant. Pantusa.
 Jo. Phil. Paraus.
 And. Rivet.
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 Gellius Snecanus.
 Jo. Soffingus.
 Pet. Stevarius.
 Casp. Stresfo.
 Franc. Suarez.
 Theodutus. An. 480.
 Fr. Toftatus.
 Jo. Valdesius.
 Gab. Vasquez.
 Jo. Volzogenius.
 Jo. Wandalinus.
 Jo. Wellerus.
 Theod. Zwingerus.
 Huld. Zuinglius.]

On the Epistles to the Corinthians.

Frid. Baldwinus. L.
 * Pet. Mart. in Prim. C.
 Phil. Melancthon. L.
 * Wolf. Maseulus. C.
 Tho. Morton. in Prim. C.
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Guil. Sclater. E.
 Tho. Stapleton. P.
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 Geor. Wenrichius. L.
 [Pet. Albinus.]

Moses

Moses Amyraldus.
Conr. Andreas.
Bened. Aretius.
Steph. Brais.
Jo. Bugenhagenus.
Georg. Calixtus.
Abr. Calovius.
Ad. Contzen.
Jo. Covillonius.
Jo. Crellius. S.
Jo. Dallaus.
Jo. Dannhauerus.
Tib. Fromondus.
Andr. Gerhardus.
Jo. Hagen ab Indagine.
Nic. Hemmingius.
Til. Heshusius.
Jo. Hussus.
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Jo. Schwindt.
Andr. Sennertus.
G. Treius.
Con. Vorstius.
Regner. Vinsemius.
Pet. J. Wandalinus.
Wilb. Zeschius.]
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To the Galatians.

Augustinus. 420.
Frid. Balduinus. L.
Jo. Brentius. L.
Crellius. S.
[Joan. Crocius. C.]
S. Lushington. E. S.
Lutherus.
** Musculus. C.*
** Will. Perkins C.*
Rob. Rollocus. C.
Adam. Sasbout. P.
[Schlichtingius. S.]
Jo. Wigandus. L.
Jo. Winkelman. L.
[Mos. Amyraldus.
Bened. Aretius.

Pet. de Barrhona.
Barthol. Battus.
Mat. Bethuleius.
God. Chr. Bosen.
Jo. Bugenhagenus.
Georg. Calixtus.
Jo. Campensis.
Claudius Clemens Tauri-
nens. Ep.
Jo. Cocceius.
Adam Contzen.
Jo. Feurbornius.
Anton. Godeau.
S. Hieronymus.
Nic. Hemmingius.
Fra. Junius.

Notes by
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Dr. Wells.

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Hier. Kromayerus.

Dan. Lagus.

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Albhardus Lubinus.

Wilhelmus Momma.

Jodoc. Nabum.

Dav. Paræus.

Jo. Quistorpius.

Mic. Rayerus.

Ambros. Rudenius.

Alphons. Salmeron.

Con. Vorstius.

Gabr. Vasquez.

Val. Venten.

Oth. Werdmuller.

Huld. Zuinglius.]

To the Ephesians.

Paul Bain E.

Er. Balduinus. L.

Jodius. C.

Joan. & Lud. Crocius. L.

Musculus. C.

Jug. de Quiros. P.

Rob. Rollocus. C.

Adam Sasbout. P.

Schlichtingius. S.]

Ab. Scultetus. C.

Hieron. Zanchius. C.

Geor. Wenrichius. L.

Chr. Althoferus.

Mos. Amyraldus.

Bened. Aretius.

Bar. Buttus.

Mart. Bucerus.

Hen. Bieneman.

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Jo. Voccius.

Jo. Crellius. S.

Mic. Le Faucher.

Jo. Fidlerus.

Ant. Godeau.

Nic. Hemmingius.

Men. Hannekenius.

S. Hieronymus.

Ægid. Hunnius.

Casp. Lilius.

Ant. Hyperius.

Georg. Major.

Jod. Nabum.

Andr. Nemeierus.

Fran. a Nova Curia.

Casp. Olevianus.

Dav. Paræus.

Jo. Quistorpius.

Mic. Ragerus.

Ambr. Rudenius.

Alph. Salmero.

Er. Sarcerius.

Mat. Turnemannus.

Gab. Vasquez.

Conr. Vorstius.

Pet. Wandalinus.

H. Zwinglius.]

G

To

To the Philippians.

Hen. Airay. E.
 Frid. Balduinus. L.
 Jo. Brentius. L.
 [Jo. Crocius. C.
 * Gomarus. C.
 * Musculus. C.
 Adam Sasbout. P.
 [Schlichtingius. S.]
 Jo. An. Velasquez. P.
 * Hieron. Zanchius. C.
 [Mos. Amyraldus.
 Bar. Battus.
 G. Calixtus.

Jo. Cocceius.
 Jo. Crellius. S.
 Jo. Dallaus.
 Ant. Godeau.
 Nic. Hemmingius.
 Chr. Hoffmannus.
 Ægid. Hunnius.
 M. Luther.
 Jo. Martinus.
 Mic. Ragerus.
 M. Hen. Scotanus.
 Pet. Stevartius.
 Con. Vorstius.]

To the Colossians.

Frid. Balduinus. L.
 * Nic. Byfield. E.
 Tho. Cartwright. C.
 [Jo. Crocius. C.]
 * Bp. Davenant. E.
 Edw. Elton. E.
 Melancthon. L.
 * Musculus. C.
 De Quiros. P.
 Rollocus. C.
 Sasbout. P.
 [Schlichtingius. S.]
 * Hieron. Zanchius. C.
 [Bened. Aretius.
 Mos. Amyraldus.
 Chr. Althoferus.
 Bar. Battus.

Geor. Blandrata.
 Jo. Bugenbadius.
 Geor. Calixtus.
 Abr. Calovius.
 Jo. Crellius. S.
 Jo. Gerhardus.
 Fran. Gomarus.
 Jo. Ja. Gryneus.
 Nic. Hemmingius.
 Chr. Hegendorfinus.
 Herm. Hildebrandinus.
 E. Lubinus.
 Jo. Quistorpius.
 Mic. Ragerus.
 Alph. Salmeron.
 Fr. Vicedominus.
 Con. Vorstius.]

To the Thessalonians.

[Frid. Balduinus. L.

] Bradshaw Expos. 1620

[*Jo. Crocius. C.*]
Gomarus. C.
Ep. Jewel. in Prim. E.
Pet. Morschovius. S.
** Musculus. C.*
Rollocus C.
** Dr. Sclater. E.*
[Schlichtingius. S.]
Pet. Stevartius. P.
** Zanchius. C.*
Zuinglius.
Wenrichius. L.
[Mos. Amyraldus.
Bened. Aretius.
Wil. Bradshaw.
Jo. Bugenhagenus.

Geor. Calixtus.
Abr. Calovius.
Jo. Cocceius.
Jo. Crellius. S.
Jo. Hildebrandus.
Nic. Hemmingius.
Ægid. Hunnius.
Chr. Hofmannus.
E. Lubinus.
M. Luther.
Geor. Major.
Jo. Martinus.
Origenes.
M. Ragerus.
Jo. Simplicius.
[Jod. Willichius.]

To Timothy.

Alex. Alefius. L.
Frid. Balduinus. L.
Lamb. Danaus. C.
** Claud. Espenceus. P.*
Ant. Fayus. C.
Jo. Gerhardus. L.
Hemmingius. L.
Cosm. Magalianus. P.
Melancthon. L.
** Musculus. C.*
Ad. Sasbout. P.
[Schlichtingius. S.]
** Scultetus. C.*
Lud. Soto. major. P.
Bened. Aretius.
Pet. Artopæus.
Jo. Augustinus.
Jo. And. Bosius.
Jo. Bugenhagenus.
Jo. Cocceius.

Jo. Crellius. S.
Jo. Dallæus.
Geor. Dibvadius.
Isaac Faustus.
† Isaac Habertus.
Ant. Godeau.
Jo. Gothofredus.
Tho. Hesselius.
Ægid. Hunnius.
Eilh. Lubinus.
M. Luther.
Jo. Meelfurerus.
Casp. Megander.
Mat. Nethenus.
Jo. Pricæus.
Alph. Salmeron.
Laur. Sarson.
Hier. Torres.
[Tho. Venatorius.]

To Titus.

<i>Alex. Alesius. L.</i>	<i>Hen. Bullinger.</i>
<i>Joan. Lud. Crocius. L.</i>	<i>Jo. Cocceius.</i>
* <i>Claud. Espenceus. P.</i>	<i>Geo. Calixtus.</i>
<i>Cosm. Magalianus. P.</i>	<i>Jo. Crellius. S.</i>
<i>Ad. Sasbout. P.</i>	<i>Da. Cramerus.</i>
* <i>Ab. Scultetus. C.</i>	† <i>J. Habertus.</i>
[<i>Schlichtingius. S.</i>]	<i>Ja. Gopilus.</i>
<i>Lud. Soto. major. P.</i>	<i>Chr. Hofmannus.</i>
* <i>Tho. Taylor. E.</i>	<i>Jo. Piscator.</i>
[<i>Jo. Ant. Alemanarianus.</i>	<i>Jo. Quistorpius.</i>
<i>Be. Aretius.</i>	<i>Nic. Rhodomannus.]</i>

To Philemon.

* <i>Atterfol. E.</i>	<i>Hen. Bullinger.</i>
<i>Brentius. L.</i>	<i>Jo. Crellius. S.</i>
[<i>Jo. Crocius.</i>]	<i>Scip. Gentilis.</i>
<i>Danaus. C.</i>	<i>N. Guillebert.</i>
* <i>Dan. Dike. E.</i>	† <i>J. Habertus.</i>
<i>Fran. Fevardentius. P.</i>	<i>Jo. Himmelius.</i>
* <i>Gomarus. C.</i>	<i>Æg. Hyperius.</i>
<i>Phil. Pareus. C.</i>	<i>Geo. Major.</i>
<i>Ab. Scultetus. C.</i>	<i>Ro. Rollocus.</i>
[<i>Be. Aretius.</i>	<i>S. Polycarpus.]</i>
<i>Jo. Bugenhagenus.</i>	

On the Hebrews.

<i>Dav. Dickson. C.</i>	<i>Lushington. E. S.</i>
<i>Dering's Lectur. 1590. 4to.</i>	<i>Polyc. Lyserus.</i>
<i>Jo. Gerhardus. L.</i>	<i>Dr. Owen. E.</i>
* <i>Gomarus. C.</i>	<i>Mic. de Palatio. P.</i>
<i>Dr. Gouge. E.</i>	<i>Perkins. C.</i>
* <i>An. Hyperius. C.</i>	<i>Fran. Ribera. P.</i>
<i>W. Jones. E.</i>	<i>Sasbout. P.</i>
<i>Fr. Junii. Para.</i>	<i>Schlichtingius. S.</i>
<i>G. Lawfon. E.</i>	<i>Scultetus. C.</i>

Sebast. Schmidius.]	Edw. Dering.
Ludov. de Tena. P. Q ¹ .	Jo. Delphinus.
Pet. de Barabona.	Alb. Grawerus.
Hel. Bidenbachius.	Ja. Gryneus.
Geo. Blandrata.	He. Guisardus.
Sa. Borussus.	Nic. Hemmingius.
Jo. Bugenhagius,	Conr. Horneus.
Ab. Calovius.	Geor. Mascovius.
Ja. Capellus.	Luc. Oslander.
Jo. Cocceius.	Ro. Rollocus.
Phil. Codurcus.	Dav. Rungius.
Constantinus Presb. A. 400.	Casp. Stresfo.
Jo. Crellius. S.	Fr. Spanhemius. Fil.]
Andr. Coquetius.	

On the seven Canonical Epistles

Hen. Alsted. C	Amb. Catharinus.
*Tho. Aquinas. 1270.	Symph. Champerius.
Beda. 730.	Lib. Fromondus.
Bullingerus. C.	Jo. Gagneus.
*Calvinus.	Jo. Hesselius.
*Estius. P.	Con. Horneus.
Nic. Gorran. 1350.	Jo. Hussus.
Rad. Gualther. C.	Ch. Imlerus.
Nic. Hemmingius. L.	Bened. Justinianus.
Cor. a Lapide. P.	E. Lubinus.
Lorinus. P.	Dav. Paraus.
Salmeron. P.	Jo. Piscator.
Dan. Tossanus. P.	Gab. Prateolus.
Mat. Turnemannus. L.	Jo. Pricaus.
Didymus Alexandrinus.	Oecumenius.
Arias Montanus.	E. Sarcerius.
Hug. Barcinonensis.	Con. Vorstius.]
D. Carthusianis.	

On the Epistle of James.

Brochman. L.	Didac. Daza. P.	
	G 3	Fran.

Fran. Fevardentius. P.

Bapt. Folengius. P.

* Jo. Laurentius. C.

Tho. Manton. E.

Jo. Mayer. E.

Balt. Paez. P.

Aug. de Quiros. P.

[Wolzogenius. S.]

[Moses Amyraldus.

Geor. Bull.

Clemens Alex.

Jo. Cocceius.

Dav. Dixon.

Christ. Gailius.

G. Horneus.

Jo. Hulsemannus.

Ch. Imlerus.

Ja. a Logenhagen.

Geor. Nisselius.

Dav. Paraeus.

Jo. Piscator.

Dav. Rungius.

Fr. Stancarus.

Tho. Tuckus.

Tumbull Expof. 1606. 4to

Rupert. Tuit.

Ignat. de Zuleta.]

On the Epistles of Peter.

Bp. Allen.

Amesius. C.

Tho. Adams in ep. 2.

* Nic. Byfield. E.

Bapt. Folengius. P.

Jo. Gerhardus. L.

* Jac. Laurentius. C.

Lutherus.

Turnemannus. L.

Jo. Winkelman. L.

[Theo. Bibliander.

Mart. Chemnitius.

Jo. Cocceius.

Jo. Coglerus.

Jo. Crellius. S.

Rup. Erythropolis.

Jo. Faber.

Fr. Fevardentius.

Chr. Imlerus.

Joseph Mede.

Dav. Paraeus.

Jo. Piscator.

Pet. a S. Fide.

Jon. Schlichtingius. S.

S. Schmidt.

Hen. Schotanus.

Arch-bp. Symson.

Nic. Selneccerus.

Fr. Vicedominus.

On the first Epistle of John.

Augustinus. 420.

John Cotton. E.

* Lamb. Danaeus. C.

* Episcopus.

Jo. Ferus. P.

Bapt. Folengius. P.

Hardy. E.

Turnemannus. L.

* Zanchius. C.

On the second Epistle.

* Danaus. C.	W. Jones. E.
Jo. Jac. Grynaeus. C.	Ed. Pocock. E. Annot.

On the third Epistle.

* Lamb. Danaus. C.	Nicolaus Selneccerus. L.
W. Jones. E.	Hieron. Zanchius. C.
Edw. Pocock. E.	

On St. John's three Epistles.

Clemens Alex.	Chr. Imlerus.
M. Amyraldus.	E. Lubinus.
Jac. Beurtinus.	M. Luther.
Jo. Cocceius.	Chr. Lybius.
Ja. Faber.	Geo. Nisselius.
Nic. Gorranus.	Greg. Primaticius.
Nic. Hemmingius.	Jo. Schlichtingius. S.]
Conr. Horneus.	

On the Epistle of Jude.

Jac. Bolduc. P.	Amb. Ansbertus.
* Danaus. C.	Be. Aretius.
Evvardentius. P.	Nic. de Bois.
Hyperius. C.	Abr. Calovius.
Fran. Junius. C.	Jo. Cocceius.
William Jenkyn. E.	Jo. Gerhardus.
Lutherus.	Conr. Horneus.
Tho. Manton. E.	And. Hyperius.
Ores Explanat. 1633. Fol.	Pet. Kirstenius.
Phil. Pareus. C.	Hen. Lancellottus.
Will. Perkins. E.	Fra. Laurelotius.
Aug. de Quiros. P.	Jo. Lorinus.
Sasbout. P.	E. Lubinus.
Sibelius. C.	Ra. Maffæus.
Willet. E.]	Pet. Martinez.
S. Ambrosius.	Ant. Nicolaus.

Gr. Nisselius.
Ægid. Radeus.
Fred. Rappoltus.
Geo. Rostius.
Fr. Ravius.
Jo. Scribonius.

Casp. Sibelius.
Jon. Schlichtingus. S.
Jo. Stumphius. S.
Theodulus.
Jo. Wolzogenius. S.]

On the Revelations.

Alabafter. E.
Albertus Magnus. 1280.
Alsted. C.
Anselmus. 1100.
Augustinus. 420. Hom.
Beda. 730.
Brightman. E.
Joach. Camerarius. L.
Dav. Chytraeus.
Cotton. 13 ch. E.
Will. Cowper. E.
Dent. E.
Lud. de Dieu. C.
Episcopi in cap. 2 and 3.
Forbes. C.
Jo. Gerhardus. L.
Gorranus. 1350.
Jo. de la Hay. P.
King James. Paraph.
A Lapide. P.
Laurentius. C.
* Mede. E.
Casp. Mela. P.
[Dr. Hen. Moor.]
Napier. C.
Perkins in 2 pr. cap. 3. E.
Potter's Interpretat. 1642.
410.
Ribera. P.

Tossanus. C.
Viegas. P.
[Lud. ab Alcasar.
Con. Alphonsus.
S. Ambrosius. (500.
Andreas Cesariensis. Ann.
Andreas Cretensis. An. 635.
Arethas Cesariensis. Ann.
Bened. Aretius. (540.
Arias Montanus.
Pet. Artopæus.
Jo. Bale.
Theo. Bibliander.
Jac. de Bordes.
Jo. Brandmuller.
Bruno Astensis.
Jac. Capella.
Hugo de S. Charo.
Jo. Cocceius.
Jo. Clunerus.
Pet. Crugotius.
Bart. Descheus.
Dr. Cresner.
Ja. Dursfeldius.
Jo. Fox.
Lib. Fromondus.
Jo. Gagneus.
Ant. Grellotius.
Jo. Grossius.

Caf. Heinischius.
Mat. Hoe.
Mat. Hofmannus.

Fo. Schilterus.
Peganus.
Mr. Furieu.]

Amongst all these Commentators, it would be too great Presumption for any private Man to compare them, or say which is best; since there is scarce any one so well acquainted with all of them, as to be able to pass such a censure: And besides, concerning those that are commonly known, there are few that agree in the same judgment, one preferring this, and another that; and therefore it will be safest to give only some general Characters of them.

Some of the Interpreters are more especially eminent for their *Authority* and *Antiquity*; as, the Comments of the Fathers, *Ambrose*, *Augustine*, *Bernard*, *Chrysostome*, the *Cyrills*, *Eusebius*, *Gregory the Great*, *Gregory Nyssen*, *Hierom*, *Hillary*, *Origen*, *Theodoret*, *Theophylact*, [*Oecumenius*.]

Amongst the later Writers, some are eminent for their Orthodox sound judgment, and proper and useful Matter: So the Protestant Commentators in general; as, *Alsted*, *Baldwin*, *Erentius*, *Bucer*, *Bullinger*, *Calvin*, *Chemnitius*, *Danæsius*, *Drusius*, *Gerard*, *Hyperius*, *Junius*, *Lavater*, *Luther*, *Pet. Martyr*, *Melancthon*, *Mercer*, *Moller*, *Musculus*, *Pareus*, *Piscator*, *Rivet*, *Rolloc*, *Scultet*, *Tarnov*, *Zanchy*, &c.

More especially our *English* Divines, whose abilities and genius's (when they apply themselves this way) do for the most part raise them up above the common pitch of other Writers; as may appear in the Works of *Ainsworth*, *Ames*, *Bain*, *Byfield*, *Cartwright*, *Davenant*, *Hammond*, *Perkins*, *Sclater*, *Willet*, &c.

Amongst the Popish Interpreters, some are more eminent for their subtilty and rational learning in the explaining of Scripture; such were generally those *School-men* who have undertaken to Comment upon it; as

Albertus

Albertus, M. Alexander de Ales, Aquinas, Bonaventura, Cajetan, Carthusian, Daza, Estius, Mic. de Palatio, Dominic, Soto, &c.

Others amongst them are eminent for solid, pious matter, in practical things, and Points not controverted; as, *Brugensis, Ferus, Jansenius.*

Others of them are useful for their various collections and observations out of former Writers, as many late Jesuits and others; as, *a Lapide, Lorinus, Maldonat, Masius, Mendoza, Pererius, Peneda, Ribera, Salmeron, Sanctius, Serrarius, Tolet, &c.*

Besides these Commentators upon the several Books, there are others that have commented upon particular parcels and texts of Scripture: Of which kind, the Homilies of the ancient Fathers be the first; as, those of *Augustine, Bernard, Chrysostome, Chrysologus, Gregory, &c.*

As for the common *Postillers*, they are for the most part rejected by our gravest, most judicious Divines, as being generally useless and empty. But there are some amongst them of better esteem; as,

Protestants.

[*Godfr. Kilianus.*]

[*Phil. Kiffelius.*]

* *Dr. Boys.*

Dietericus.

Fac. Laurentius.

Stumphius.

Zepperus.

[*Mic. Waltherus.*]

[*Sim. Paulus.*]

Papists.

Bessus.

Coppenstenius.

Fonseca.

Gal. Inchino.

Labata.

Mussus.

To which may be added those Discourses of this kind, upon occasional subjects:

Georgii Grossi Thesaurus Concionum omnigenarum, nempe Catechetarum, Preparatarum, Eucharisticarum,

Nuptiarum

Nuptialium, Funebrium, Aniversariarum, Pœnarium, Auspicatoriarum, Valedictoriarum, &c.

Pontani conciones funebres, ex variis Autoribus collectæ. Jo. Noviomagi Penu concionum tum nuptialium tum funebrium.

Jo. Geminiani conciones funebres.

A Collection of *English* Funeral-Sermons, filed *Opinion*.

[*Bart. ab Hartwits Theatr. Concionum. Basil. 1677.*

[*Car. Borromæus. Concionatorum Instructiones*]

[*Fran. Combesis bibliotheca, Patrum concionatorum VIII. Tom. Paris. 1662.*]

[*Tob. Lobnerus. Instructissima bibliotheca concionatorum IV. Tom. Diling. 1681.*]

'Tis the common opinion, That amongst all such kinds of Works, our *English* Sermons and Treatises are most elaborate and useful. It was the judgment of a very Learned Man, That if the choice and best observations which have been made dispersedly in our *English* Sermons (leaving out the largeness of Exhortations and Applications thereupon) had been set down in a continuance, it would be the best Work in Divinity that hath been written since the Apostles times.

L. Verulam his advancement of Learning.

And certainly there is either some special eminency in their Writings, or else there is some peculiar Genius in Men of the same Country, which makes their notions seem unto one another more proper and acceptable.

Amongst our *English* Divines, these are, for Sermons and practical Divinity, some of the most eminent in several kinds.

B. Andrews.

Mr. Arterfol.

Mr. Ball.

Mr. Byfield.

Bp. Bilson.

Mr. Bolton.

Bp. Brownrig.

Mr. Burges.

Mr. Burroughs.

Bp. Cooper.

Mr.

Mr. Dod.
Bp. and Mr. Downham.

Mr. { Dan. } Dyke.
 { Jerem. }

Dr. Featly.
Mr. Gataker.
Dr. Tho. Goodwin.

Dr. Gouge.
Mr. Greenham,
Bp. Hall.

Dr. Hammond.
Dr. Harris.

Mr. Hieron.
Mr. Hooker.

Dr. Jackson,
Bp. Lake,

Bp. Morton.
Mr. Pemble.

Mr. Perkins.
Dr. Preston,

Bp. Reynolds.

* Bp. Sanderson.

Dr. Sibs.

Mr. Smith of Queens Coll.
Cambr.

Bp. Taylor.

Bp. Usher.

Mr. Wheatly.

Dr. Barrow.

Dr. Calamy.

Dr. Claget.

Dr. Burton.

Dr. Tillotson.

Dr. Stillingfleet, Bp. of
Worcest.

† Bp. Patrick.

† Dr. Sherlock.

Dr. Scot.

Mr. Faringdon.

Dr. Allestry.

Mr. Needham.

Ld. Ch. J. Hales Contem-
plations.

Bp. Wilkins.]

Thus much concerning the two first kinds of Books that tend to make a Man a good Textuary, namely, *Concordances* and *Commentators*. The third sort that was mentioned, is *Reconcilers*.

Under the head of *Reconcilers*, those may be consider'd who do purposely insist upon the unfolding of difficult Texts, and reconciling of such Scriptures as seem opposite to one another; of which kind are such Authors as these:

Althameri, Conciliatio locorum pugnantium.

Alba, in difficiliora loca.

Gerardi Bergomensis, Conciliatio V. T. cum N.

*Cornel. Bertram. Specimen Expositionum in diffc. utri-
usq; Testamenti loca.*

Lucas Brugensis, in Variantia SS. Bibl. loca.

Cameron.

Cameron.

Cumerani Conciliatio loc. pug.

Episcopii Respons. ad 64 Quæstiones.

Estius in difficiliora loca.

Junii Parallela.

Maimonides Doctor Perplexorum.

Menasseh Ben Israel Conciliatio.

[Aug. Pfeifferus in difficil. loca Scripturæ.]

Pelargi Quæstiones.

Scharpii Symphonia Prophetarum.

Spanhemii Dubia Evangelica.

[Julianus Archiep. Toletanus, Contraria in speciem
utriusq; Testamenti loca. Col. 1618.]

[Mur. de Camera.]

[Seraph. Cumiranus.]

Street's dividing of the Hoof.

Thaddæus.

Mic. Waltheri Harmonia totius Scripturæ.

In which Authors a Man may justly expect to find
the great difficulties of Scripture more exactly dis-
cussed and unfolded, than in other Commentators.

To these may be added such Critical Discourses as
do make more particular search into those difficult
Texts that are dispersed in several parts of Scripture:
Such are

Joh. Albæ selectæ Annotationes.

Appendices to the Criticks, 2 Vol.

Arnoldi Boetii Annotationes sacra.

Buxtorfii Dissertationes sacra, 2 Vol.

Angeli Caninii Disquisitiones.

La Cerda Adversaria sacra.

Joh. Croii Observationes sacra.

Dieterici Antiquitates Biblicæ.

Dilberi Disputationes Academicæ.

L^e Empereur Varia.

Pet. Fabri Agonisticon.

Fesselii Adversaria sacra.

Filefaci

Filefaci selecta.

Fulleri Miscellanea.

Gatakeri Cinnus, & Adversaria.

Gregorie's Observations.

Hackspanii notæ Philologica.

Heinsii Aristarchius.

Hottingeri Varia.

[*Lud. Capellus. Crit. sacra diatribe de literis Hebræorum.*]

[*Sam. Petitus.*]

[*R. Simon.*]

[*Jo. Morinus. Exerc. biblic. opusc. Ebræo-Samaritica.*]

Lidii Agonistica sacra.

Mede's Diatribe.

Sir Norton Knatchbull. Annotations.

Rumetii Viridarium.

Tarnovii Exercitationes.

Ursini Arboretum Biblicum.

Vorstius de Hebraïsmis Novi testamenti.

Salmasii Hellenismus.

These are the several kinds of Treatises that do more immediately tend to the explaining of Scripture, and to make a Man a good *Textuary*.

2. There are some other very useful Discourses which treat of the *Body of Divinity*; and these are, Either

{ *Positive, as*

{ *Catechisms*

{ *Latin.*

{ *English.*

{ *Common Places, whether*

{ *Epitomes.*

{ *More large.*

{ *Casuits*

{ *School-men, upon the*

{ *Sentences*

{ *Summs.*

{ *Polemical, relating to several Controversies about*
Discipline,

Discipline,

{ Episcopacy,
Presbytery,
Independency.

Doctrines, with the

{ Papists,
Lutherans,
Socinians,
Arminians,
Anabaptists,
Antinomians.

1. *Catechisms* are of very great variety, and of excellent use, even for the best Divines, to set before them the Analogy of Faith, by which all Doctrines must be tried, and the most fundamental Principles of Religion wherein they ought chiefly to instruct their Hearers. These are so generally known, that I shall need to mention but few of them, In *Latin* there are [Dr. Nowel, Grotius, and Berchet,] Amesius, and Ursinus; in *English* there is the Church Catechism, Bp. Andrews, [Bp. Nicholson, Bp. Gauden, Bp. of Bath and Wells, Dr. Ford, Dr. Comber,] Mr. Ball's, Mr. Bains, Mr. Broxholm's, Mr. Crook's Guide, Bp. Hall's, Mr. Hieron's, Dr. Nowell's, Bp. Usher's Catechisms, Dr. Wall his Explan. [Dr. Williams, &c.] Bp. Burnet, Bp. Wake, Bp. Beveridge, Dr. Marshal, Mr. Lewis, Dr. Rich. Sherlock, &c. 8vo.

2. The usual *Common-places* of Divinity, are Systematically handled by these ^{2. Common.} places.

Authors :

Alsted.

Tilenus.

Amesius.

Trelcatius.

Calvinus.

Wendelinus.

Episcopii disputationes The- Wollebius, &c.

ologica.

[Dr. Pierce *Orthodoxa Corpusculum Theologiae*.

Keckerman.

Mr. Scrivener.]

Piscator.

Script-

Scripture Sufficiency, 4to. *Word of God Best Guide*, 8vo.

They are more largely insisted upon in these following Discourses.

Altingii Loc. Com.

Aretii Problemata.

Brochmanus.

Bucani Loci Com.

Chamieri Loci Com.

Chemnitii Loci Communes.

Danei Isagoge.

*Episcopii Institutiones The-
ologice.*

Gerardi Loci Com.

P. Martyris Loci Com.

Musculi Loci Com.

Polani Syntagma.

Theses Salmurienses.

Theses Sedanenses.

Walai Loci Com.

[*Le Blank's Theses:
Limborch.*]

Besides these, there are other Common-places where-
in the Matter is *Alphabetically* disposed under several
Heads, from which a Man may be supplied with the
most common observations and notes upon any single
Theme. And tho' these are by many Men rejected as
occasions of idleness, yet they may be sometimes very
useful, both for Learned Men to recall such notions,
of which they retain only some confused remem-
brance; and for others also, who have not leisure of
reading suitable to their employment: of this kind,
amongst the Protestants, there is

Gruteri Polianthea.

Magiri Polymnemon.

Zuinger.

Amongst the Popish Writers,

Beyerlink.

Labata Apparatus.

Langii Polyanthea Novissima.

Musai Viridarium.

Peraldi Summa Vertutum & vitiorum.

Besides these of *Positive* Divinity, there are some
other Writers that are stiled *Mystical* Divines, who
pretend to some higher illumination, and to give rules
for a more intimate and comfortable communion
with God. And these of late have been by some
much

much cryed up and follow'd; but they do, in the opinion of many sober and judicious Men, deliver only a kind of Cabalistical or Chymical, Rosicrucian Theology, darkning wisdom with words; heaping together a farago of obscure affected expressions, and wild Allegories, containing little of Substance in them, but what is more plainly and intelligibly delivered by others. Some of the chief amongst them are these:

[Pseudo-Dionysius Arcopagita.]	Hen. Harpius.
D. Avila.	Barth. Riccius.
Barbinson.	Jo. Rusbrochius.
[F. Baker.]	Thom. a Jesu.
Blocius.	Jo. Thaulerius.
Cimachus.	Wigelinus.

3. The study of *Casuists* may be very useful for a Preacher, in respect of the difficulties in practical Divinity. Amongst them, these are some of the most eminent:

Hen. Alstedius.	Will. Perkins.
Guil. Amesius.	Raynerus de Pysis.
Jo. Azorius.	Tho. Sanchez.
Frid. Balduinus.	Bp. Sanderfon.
Mart. Bonacina.	Greg. Sayrus.
Lud. Candidus.	Sylvester.
David Dickson.	Bp. Taylor his <i>ductor dubitantium</i> .
Vincent. Filliucius.	Fran. Tolet.
Bp. Hall.	[Maimonides.]
Dr. Hammond's Answer to six Queries.	Reginaldi Praxis.
Barth. Keckerman.	The Cases between the Church of England and Dissenters, by the London Divines.]
Mr. Kennett's Translat. of Placette's Christian Casuist. 1705. 8vo.	
Diana.	

Unto these may be subjoyned those Authors which have treated particularly of the

H

Lord's

Lord's Prayer.

Creed.

Decalogue.

Sacraments.

Which are generally much of the same nature and use with the Casuists.

On the Lord's Prayer.

[Whole Duty of Man.]

[Amyraldus.]

Bp. Andrews.

Babington.

Bains.

[Sir Richard Baker.

[Dr. Barrow.

[Dr. Hammond's Catechism.]

[L. Ch. J. Hales.]

Bucanus.

Calvinus.

Cyprianus.

Lam. Danaus.

Dent.

Dod.

Downham.

Dr. Gouge.

Greenwood.

Gregor. Nyssen.

Hooker.

Bp. King.

John Mayer.

Martinius.

Will. Perkins.

Alph. Salmeron.

Hier. Savanorola.

[Dr. Towerfon.]

Hug. de S. Victore.

Lud. Vives.

[*Synopsis Patrum in Oratione Trevir.* 1643.]

[*Jo. Damascenas.*]

[*Chr. Kortholtus.* Kilom. 1674.]

[*Aug. de Ancona.*]

[*Gasp. Barthalinus.*]

[*S. Germanus.* Archiep. Constant. Par. 1609.]

On the Creed.

Tho. Adams.

Hen. Alsted.

Amyraldus.

Ashwel.

Bp. Babington.

Joh. Baker's Lectures, 1583. 8vo.

[Dr. If. Barrow.]

N. Byfield.

Calvinus.

Chr. Cartwright.

Cyprianus.

Danaus.

Dr. Gill.

Dr. Heylin, Fol.

Dr. Jackson.

- Mr. Kennett's Abridgm. of
Bp. Pearson. 1705. 8vo.
Lutherus.
Martinius.
[Dr Hammond.]
Mayer.
Del. Paz.
Perkins.
Dr. Pearson, Fol.
[Dr. Towerfon.]
Zanchius.
[Rob. Bellarminus.]
[Ab. Callovius.]
[Geor. Calixtus.]
[Erasmus]
[L. de Granada.] (1647.)
[Sanc. Francius, Neap.]
- [And. Sennertus. Symb.
Apost. 1661.]
[Alard. Vaek. 1679.]
[Archiep. Usserius de Rom.
Eccl. Symb. Apost. vetere.
Lond. 1647.]
† Symboli Apostolici articu-
lus, descendit ad inferos
explicatur. S. Bocharti.
op. vol. 1. col. 983.
† Bp. Bilson of Christ's
sufferings.
† Genebrardus in Symbo-
lum. S. Athanasii.
† History of the Creed, by
Pet. King, Esq;

On the Decalogue.

- Hen. Alsted.
Bp. Andrews.
Aquinas.
Bp. Babington.
[Dr. Barrow.]
Calvinus.
[Decalogus, cum com. A-
ben-Ezra, & Targum
Onkeli. Par. 1566.]
† Bp. Taylor. Ductor dubi-
tantium. lib. 2. c. 2, &c.
† Hugo Grotius.
† Jo. Buxtorf. Dissertatio de
Decalogo. 4^o. Basil. 1643.
Jo. Dod.
Exposition of the Deca-
logue, by Bp. Downame.
1626. 8vo.
- Elton.
[Steph. Fagundez in X.
Præcepta Decalogi. 2 vol.
Lug. 1640.]
John Gerson.
[Dr. Hammond's Cate-
chism.]
[Heresbachii Christianæ Ju-
risprudentiæ Epitome.]
Lutherus.
Jo. Mayer.
Martinius.
Pet. Mart.
Melancthon.
Musculus.
Will Perkins.
[Dr. Pierce.]
And. Rivet.
H 2

[Dr. Towerfon.]
Jo. Vossius.

| *Hieron. Zanchius.*

On the Sacraments.

Pet. de Alliaco.

Ambrosius.

Will. Atterfol.

[*Dr. If. Barrow.*]

Bp. Fleetwood.

Tho. Blake.

Gerardus.

Martinus.

| *Guil. Parisiensis.*

[*Bp. Patrick.*]

Rogers.

Greg. Sayrus.

Guil. Suecanus.

Paulus Tarnovius.

| *Dr. Towerfon*]

Wilhe'. Zepperus.

Besides the Authors of Common-places, and the School-men that comment on the fourth Book of the Sentences, who do largely treat upon this Subject.

Amongst the Writers of Controversies, the *School-men* are in the first place considerable, who dispute over the whole Body of Divinity, in many nice and subtle Questions. And tho' this kind of Learning do not deserve so much of our time and study, as they themselves bestow'd upon it, a great part of it being but as *Cobwebs*, fine for the spinning, but useless; and he were an unwise Man, who having *bread* and *wine* hanging on either side of him (the wholesome nutriment of the Old and New Testament) would notwithstanding be continually gnawing upon a *Flint-stone*; yet because they were men of acute Fancies, and great searchers into the more abstruse and intricate parts of Divinity, therefore they are not to be wholly neglected, but in many things may be very useful.

Among these, the two chief are { *Lombard.*
Aquinas.

Peter Lombard is the first, who is therefore called the Master of the *Sentences*; his Books being as the Text, which are wholly commented upon by [*Albertus Magnus.*] | *Alex. de Ales*

Guil.

Guil. Altissidorensis.[*Ant. Andreas.*]*Tho. Aquinas.*[*Tho. Argentinensis.*]*Pet. Aureolus.**Jo. Bacon.**Mich. de Bononia.**Gab. Biel.**Bonaventura.**Jo. Capreolus.**Dio. Carthusianus.**Durand.**Estius.*[*Adam. Goddamus.*]*Innocentius. V.**Fr. Lychetus.**Fr. de Mayron.**Rich. de Media Villa.**Ockam.*[*G. de Rubione.*]*Scotus.*

The first Book of the *Sentences* does treat of God, his Nature, Names, Properties, &c. This is commented upon particularly by

Pet. de Alliaco.[*Tb. Anglicus.*]*Greg. Ariminensis.*[*Gual. Burleus.*][*Pet. Capullius.*][*Andr. de Novo Castro.*][*Jacobinus Malafossius.*][*Gerardus Senensis.*]

The second Book of the *Sentences* does treat of the Creatures, Angels, Men, Original Sin, Free Will, &c. Upon which these are some of the most eminent Commentators :

Jo. Angles.[*Fr. Herrera.*][*Jo. Major.*][*Marsilius Ingen.*][*Ægidius Romanus.*][*Archangelus Rubeus.*]

The third Book does speak of Christ his Incarnation, Passion, Merits; of Faith, Hope, Charity, and other Graces. Upon this there is

Pet. de Alliaco.[*Jo. Almain.*][*Gab. Biel.*][*Fr. Oviedo.*][*Pet. Paludanus.*][*Jo. de Rada.*]

The fourth Book treats of the Sacraments, Resurrection, Judgment, and State after this Life. Upon this there is

Adrianus.[*Jo. Maldenatus.*]*Richardus de media villa.*[*Pet. Paludanus.*][*Dom. a Soto.*][*Chr. Sylvestranus.*]

As those Books of *Sentences*, so the *Sums of Aquinas* are likewise made choice of by the School-men as another Text upon which to enlarge themselves. These are commented upon by

[*Did. Alvarez.*]

[*Angelus a monte Piloso.*]

[*P. Arragon.*]

Rob. de Arriaga.

Dominicus Bannez.

Tho. a Vio. Cajetanus.

Fran. Cumel.

[*Pet. de Herrera.*]

[*Pet. Ledezma.*]

Fran. de Lugo in primam

partem.

[*Jo. Malderus.*]

[*Lu. de Molina.*]

[*Jo. Prapositus.*]

Did. Ruiz.

Fran. Suarez.

[*A. Tannerus.*]

Greg. de Valentia.

Gab. Vasquez.

[*Yzambertus.*]

Particular Controversies about Church-Government and Order, Communion and Discipline, are of several sorts: those that concern

- | | |
|------------------|------------------|
| | 1. Episcopacy. |
| [1. Government.] | 2. Presbytery. |
| | 3. Independency. |

Concerning *Episcopacy*, there are these Authors.

Pro.

Bp. Andrews.

Bp. Bancroft.

Bp. Bilson.

Dr. Burges.

Bp. Downham.

Bp. Hall.

Dr. Hammond.

Dr. Heylin.

Hooker.

Mason.

[A Brief Account of Ancient Church-Government.]

Bp. Sanderfon.

[Bp. of St. Asaph.]

Con.

Answer to Downham's Sermon.

The Provincial Assembly of London.

Paul Bain.

Blondel.

Chalderwood his *Altare Damascenum.*

Tho. Cartwright.

Parker.

[Mr. Clarkfon.]

Walo Messalinus & de primatu Papæ, by Salmatius

S MECTYMNUUS.

† Gilbert Rule.

Dr. Stillingfleet. *Irenic.*
 † Of the Cyprianic Age.
 † Vindication of the Cy-
 prianic Age. 4°. 1701.
 † Dr. Parker.
 Bp. Taylor.
 Mr. Thorndike.
 Bp. Whitgift.
 [Dr. Maurice against Mr.
 Baxter and Mr. Clark-
 son.]

† Jenifon.
 Treatises of Episcopacy by
 Learned Men. 1641. 4to.
 Dr. Stillingfleet of Separ-
 tion. 1681. 4to.
 Divine Right of Episcopa-
 cy, with Pref. by Dr.
 Hickeys. 1708. 8vo.

Concerning *Presbytery*.

Pro.

Answer to Bp. *Bramhall*.
 Answer to the Reasons of
 the dissenting brethren.
Apollonius.
 Prov. Assemb. Lond.
Bailies Vindication.
Gersoni Bucerii, Amica Col-
latio cum Georg. Down-
 ham.
 The Divine Right of
 Church-Government, by
 the *London* Ministers.
Gillespy's Assertion of Go-
 vernment in *Scotland*,
 and *Aaron's* Rod.
Paget's Defence of Church-
 Government.
Rutherford.
Salmasius in Apparatu ad
Primum Papæ.
Gellius Snecanus.
Bezæ Resp. ad Saraviam.

Con.

The fore-cited Discourses
 that are for Episcopacy.
 [Bp. Bancroft's dangerous
 Positions].
 Bp. *Bramhall*, Warning
 against the *Scots* Disci-
 pline.
 A Declaration concerning
 Church-Government,
 and Presbyteries.
 [Ancient Form of Church-
 Government.]
Gralle, ab Anonym.
Iffacar's Burden.
 [Pet. Heylin.]
 The Reasons of the dis-
 senting brethren.
 [Chillingworth.]
Saravia de gradibus Mini-
strorum.
Mat. Sutliv. de Presbyterio.
 [Bp. Stillingfleet.]

[D. Blondel Apol. pro sen-
tentia Hieronymi.]

Tileni Parænesis.

[Sam. Bochartus. Ep. de Presb.
H. Thorndike.]

[Dion. Petavius de Presb.
& Episcop. dignitate dis-
sertat. Eccles.]

Several Consecration Ser-
mons.

The debate concerning *Independency*, is but of late
years, and hath scarce been treated of in any of the
Learned Languages. There are these Authors

Concerning *Independency*.

For it.

Amongst the Brownists,
*Ainsworth, Cann, Robin-
son*, in several parts of
their Writings.

Apologetical Narration.

The way of the Churches
in *N. England*.

Cotton's Keys of the Church

John Goodwin's Answer to
the Antapology.

Matber's and *Tomson's* An-
swer to *Herl*.

Ludov. Molineus.

Norton's Answer to *Apollo-
nius*.

The 32 Questions.

Wells his Answer to *Rath-
band*.

[A Platform of Discipline
agreed on in a Synod
at *Cambridge* in *N. Eng-
land*, 1649. and Printed

Against it.

Apollonius.

Bailie's Disswasive.

Ball, Tryal of the grounds
tending to separation.

Edwards } Reasons.
 } Antapology.

Herl, The *Independency*
on Scriptures, of the
Independency of Chur-
ches.

Hudson, Concerning the
Essence and Unity of the
Catholick Church.

Rathband's Relation of
Church-courses in New-
England.

Rutherford.

Spanhemius.

Dr. Steward's } Considera-
 } tions.
 } Duply.

Vindicia Clavium.

at Boston, 1680.]

[The Grave Confutation
of the Brownists.

The *Presbyterian* and *In-
dependent* Churches in
N. England brought to
the Test by *George Keith*,
1689.]

[2 Order. } Forms.
 } Rites.
 } Ceremonies.

} Called amongst us Con-
formity.

Pro.

Con.

[A. Bp. *Whitgift*.]

[*Cartwright* against *Whit-
gift*.]

[*Hooker's Ecclesiastical Po-
lity*.]

[Reasons of the Dis-
senting Brethren in *Devon-
shire*, &c.

*Mason de Ministerio An-
glicano*. Fol. 1625.

Baxter's Plea, &c.]

Bp. *Patrick*. Friendly De-
bate.

[*Hickman's Apologia pro
Non Conformistis*.]

[*Sprint's Cassander Anglic.*]

Conference at the *Savoy*.
1660.]

[Answer to the Confe-
rence at the *Savoy*.]

[*Falkner's Libertas*.]

A Defence of Moderate
Nonconformity, by
Edm. Calamy. 1703.
8vo.

[*Durel*.]

The Reasonableness of
Conformity by Mr.
Hoadley, 1705. 8vo.
and Defence of it.

[Two Volumes of Cases by
the *London Ministers*,
1685.]

1.) Forms and Liturgies.

Pro.

Con.

[*Falkner* of Liturgies.]

[*Clarkson* of Liturgies.]

[*Theses Salmurienses*.]

[A Discourse concerning
the unlawfulness of the

[*Comber* against *Clarkson*.]

[*Horn's*

[*Horn's* Sermon of Prayer.]
 Dr. *Claget* against Dr.
Owen.]

† Bp. *Taylor's* Apologie for
 authoris'd and set forms
 of Liturgies.

Dr. *Nichols* on Common
 Prayers. *Fol.*

Bp. *Williams.* 8vo.

Common-Prayer-Book-
 Worship. *Cambridge*
New-England, 1687.]

[Dr. *Owen's* Discourse of
 the Spirit in Prayer.]

2.) Rites and Ceremonies.

Pro.

[Bp. *Morton.*]

[Dr. *Burgefs.*]

[*Falkner.*]

[*London Cases.*]

1. Kneeling.
 2. Surplice.
 3. The Cross.

Con.

[Answer to Bp. *Morton.*]

[*Parker* against the Cross.]

[*Ame's* Fresh Suit.]

3.) Festivals.

[The foregoing Books.] and Mr. *Nelson* on the
 Feasts and Fasts. 8vo.

Communion and Schism.

Against Separation.

[*John Ball's* Friendly Tryal
 of the Grounds of Se-
 paration.]

Brough Preservat. against
 the Plague of Schism.
 1671. 8vo.

[*Bradshaw's* Unreasona-
 bleness of Separation.
 1640.]

[*Rathband's* Grave and
 Modest Confutation of
 the Brownists, 1644.]

[A Letter of many Mini-

Defence of Separation.

[The Brownists Apology,
 1604.]

[*Robinson.*]

[*Johnson.*]

[*Cann.*]

[Non-Conformists no
 Schismatics.]

[*Wadworth's* Separation no
 Schism.]

sters in *Old England* to
others in *New-England*,
written 1637.]

[*Troughton's Apology.*]
[*Jenkin's Celeusma*]

[*Brinsley's Arraignment of*
Schism. 1646.]

[*Tomb's Theodulia.*]

[*Separation self-con-*
demn'd, in Answer to
Mr. Jenkins.]

Dr. Goodmans Compass
Inquiry. 8vo.

The several tracts of *Bp.*
Hoadly. 8vo.

[*Rob. Grovii, responsio ad*
Celeusma.]

[*Stillingfleet's Sermon of*
the Mischief of Sepa-
ration.]

[Answers to *Dr. Stilling-*
fleet's Sermon, by *Dr.*
Owen, Mr. Baxter, Alsop,
Lob, &c.]

[...Unreasonableness of
Separation.]

Dr. Calamy, Mr. Pierce,
Mr. Waters, &c.

[*Dr. Clager's Answer to*
the Mischief of Imposi-
tions.]

† *London Cafes.* fol.

† *Mr. Benner's Abridgment*
of the *London Cafes.* 8°. 1700.

† *Bp. King* of the inven-
tions of Men in the
Worship of God. 8°. 1694.

4. Discipline.

Pro.

Con.

[*Bancroft's Survey of the*
Holy Discipline. 1593.]

[*The Admonition and De-*
fence.]

[*Caudrey's Church-Refor-*

A full and plain Declara-
mation

mation-*Vindicia*.]

[*Blake's Vindicia Clavium*.]

[*Vines on the Sacrament*.]

[*Dr. Drakes Bar to free Admission*.]

The Penitential Discipline of the Prim. Church. 1714. 8vo.

Bp. Potter of Church Government. 1707. 8vo.

[*Hammond*.]

Gibsoni Conscio de Ex-communicatione. 1715.

4to.

Particular Controversies about *Doctrine*, are very numerous, and of several kinds. The six after-mentioned are in these times most common and general.

1. P A P I S T S.

Pro.

Becanus.

Bellarminus.

Cressy.

Card. Perron.

Rushworth's Dialogues.

W. Serjeant.

Stapletonus.

Con.

Amesii Bellarm. enervatus.

Bp. Bramhall.

Chamier.

Chemnitius.

Dallai Varia.

Davenantius.

Dr. Hammond.

Morney.

Moulin.

Pareus.

Perkins.

Pool.

Rivetius.

[*Spalatensis de Repub. Ec-
cles. 3 Vol.*]

Greg.

Greg. de Valentia.

Tho. White.

[The Representer, &c.]

[The Bp. of Meaux]

A Manual of Controversies by Henry Turberville a Clergy-man, London. 1686. 8vo.

Bp. Taylors Diffwafive.
Tilenus.

Voetius.

Whitaker.

[Discourses against Popery, by the *London* Divines, and the Tracts in the Reign of King *James*, of which, see the Catalogue.]

† Their Hazard of Salvation. Bp. Tillotson Sermon 11 fol.

† *London* Discourses abridged, by Mr. Bennet. 8°. Camb. 1701.

There are, besides, some mixed Disputes of this kind, in our *English* Tongue; wherein the Arguments on each side are put together: As

Abbot and Bishop.

Chillingworth and Knot.

Jewel and Harding.

Arch-bish. Laud and Fisher.

Raynolds and Hart.

Dr. Stillingfleet against T. C.

Dr. Tillotson against W. S.

White and Fisher.

Dr. Morley and Father Darcy.

Featley and Bp. of Calcedon.

Featley and Bagshaw, &c.

Besides such Authors as treat of these Controversies more generally, and at large; there are others that insist chiefly upon some particular Subjects; as concerning.

In-

Infallibility.

† Bp. Burnet's Expos. Article XIX.

[*Georg. Calixtus.*]

Mr. Chillingworth.

Ld. Falkland.

Dr. Hammond's Vindication.

[*H. Schmidius.*]

Church of Rome no Guide in Matters of
Faith: By Arch-Bishop Wake. 1700. 8vo.

Oral Tradition.

† Bp. Burnet's Expos. Article VI.

Bp. Bramhall.

Dr. Hammond.

Dr. Tillotson's Rule of Faith.

[Dr. Stillingfleet, Bp. of Worcester.]

[*Aug. Varenus de Canali Traditionis*: Rost. 1664.

[*Valenburg de tradit.* Col. 1667.

[*M. Peresius Aiala.*]

Resolution of Faith

Episcopii Regula Fidei. Resp. ad Pet. Wadingum Labyrinthus Pontificius.

[Dr. Sherlock.]

† Dr. Falkner.

Arch-Bp. Tillotson Rule of Faith. 8vo.

Stillingfleet's Reply to Serjeant. 1666. 8vo.

Schism.

Amiraldus de Secessione a Rom. Eccles.

Bp. Bramhall.

[*Balth. Bebelius.*]

Dallaus.

[Jo. Hales.]
 Dr. Hammond.
 Sir Rog. Twifden.
 [Theod. de Nyem.]
 [Turretinus. de secess. a Rom. Eccles.]
 [Fr. Zabarella.]

Apocryphal Books.

[Hen. Lemmichius vind. libr. Apocr. Lubec. 1630.]
 Bp. Cousins, Canon of Scripture.
 Dr. John Raynolds.
Spanhemius de Libris Apocryphis.
 [Fr. Tilimannus de autorit. lib. Apoc.]

The Mass.

Bp. Morton.
 Pet. du Moulin. Anatomy of the Mass.
 J. Placeus.
 [Mornay du Plessis.]
 [Dr. Brevini's depth and mystery of Roman Mass.]
 [Rodon's Funeral of the Mass.]
 Mr. Hill's Answer to *Missa triumphans*, 1716. 8vo.

Transubstantiation.

Albertinus de Eucharistia.
 Bp. Bramhall against Militier.
 Mr. Down.
 Mr. Gataker,
 Bishop Taylor.
 [Mr. Patrick.]
 [Dr. Tillotson.]
 [Simplicius Verinus, alias Claudius Salmasius.]
 [Con. Vorstius.]
 [Geor. Calixtus.]
 Transubstantiation exploded, by Dr. Featly. 1638. 8vo.
 The Doctrine of the Church against Transubstantiation,
 by *Stillingfleet* and *Burnet*. 1679. 8vo.

Image-

Image Worship.

Chamieri Epistola Jesuiticæ.

Dallaus de imaginibus.

Episcopus, de cultu Imaginum.

Dr. Hammond of Idolatry.

[Jo. Hornbeek, *de cultu Imaginum.*

Mr. Mede, Apostacy of the latter times.

Dr. John Raynolds.

Dr. Stillingfleet's Idolatry of the Church of Rome.
1672. 8vo.

Dr. Geddes of Use and Adoration of Images. 1706.
8vo.

[Jo. Dallaus *de cultibus religiosis Latinor.* Gen 1664.]

—[*Adversus Traditionem Romanorum de objecto cultus Religiosi.* Ibid. 1664.]

[*Imperialia Decrcta de cultu Imaginum, cum Notis Melch. Goldstai.* Franc. 1608.]

[*Constitutio Urbani VIII. de cultu Imaginum.* Col. 1643.]

[*Caroli Magni & Synodi Parisiensis sub Ludovico Pio, Caroli Filio, Scripta de imaginibus.* Franc. 1596.]

† *Petri Allix dissertatio de sanguine Christi, in qua, num adhuc existat, inquiritur.* 8vo. Paris.

[*Theodo. Studita Epist. de adoratione Sanctorum imaginum.* Bibliothec. Patrum Tom. 3. Lutet. 1589.]

[*Frid. Spanhemius Fil.*]

Antichrist.

Abbot.

Camillus de Antichristo. 1647. 8vo.

Danaus.

King James.

Maresius de Antichristo.

Dr Hen. Moor, Mystery of Iniquity.

Mornay.

Mr. Potter of the Number 666.

Whitaker.

[*Jo. Artopai Diatribe de vera etate Antichristi.* Argent.
1665.]

Hugo Gro

Jo. Coccei

Jo. Doting

Jo. Grynæ

rum orig

Nic. Hemm

Rabanus M

Patis. 16

Gasp. Scio

Bp. Andrew

Bp. Usher's

Ascham, ob

Weldon, of

Hoadly, of

M. Lock of

Dr. Bernard

Collins Affe

Dr. Hamme

† Bp. Barlô

King James

Bp. Mörtor

[R. Widdri

Blondel aga

Hakewill E

Dr. Joh. R

[Guil. Bar

Jo. Barclai

Bp. Bilfor

Rob. Burh

† Dr. Barro

The Regal

[Hugo Grotius.]

[Jo. Cocceius de Antichristo. Lugd. Bat. 1667.]

[Jo. Dotingus de interitu Anti Christi. Rolt. 1632.]

[Jo. Grynæi Censura de prima errorum Antichristianorum origine. Heild. 1584.]

[Nic. Hemmingii Anti-Christomachia. Franc. 1586.]

[Rabanus Maurus de ortu, vita & moribus Anti-Christi Paris. 1624.]

[Gasp. Scioppii Ep. de Anti-Christo. Ingol. 1635.]

Allegiance to Princes.

Bp. Andrews *Tortura Torti*.

Bp. Usher's Power of the Prince. 8vo.

Ascham, of Resistance. 1648. 8vo.

Weldon, of Dominion. 1648. 4to.

Hoadly, of Government and Submission. 8vo.

M. Lock of Government.

Dr. Bernard *Clavi trabales*.

Collins Assertion of Bp. Andrews, &c.

Dr. Hammond.

+ Bp. Barlow.

King James.

Bp. Morton against Parsons.

[R. Widdringtoni *varia de Juramento fidelitatis*.]

Supremacy.

Blondel against Perron.

Hakewill *Ecutum Regium*. 1612. 8vo.

Dr. Feb. Raynolds against Hart.

[Guil. Barclaius de potestate Papæ in Principes.]

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[Rob. Burhil *contra Becani Apolog.*]

+ Dr. Barrow.

The Regal Supremacy asserted, 1701. 8vo.

Equivocation.

Barns.

Mr. Mason.

Bp. Morton against Parsons.

[*Jo. Malderus de Restrict. Mentalium abusu.* Ant. 1625.][*B. Meisnerus de Papist. Equivocationibus.* Wit. 1623.]

Bp. Tillotson, of Evil Speaking.

2. The Lutherans.

Pro.

*Ecchardi Fasciculus.**Jo. Himelii.* } *Cal. Baptif.*
 } *Matæolo. Cal.**Matth. Hoe, Calvinistarum*
*descriptio..**Ægid.* } *Calvin. Confut.**Hunnii* } *Cal. Judaizans.**Conrad. Schusselburgi.**Theologia Calvinistarum.*

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*pelgartense.**Lud. Crocii. Examen. Ma-*
*Hoe.**Lamb. Danæi. Resp. ad*
*Nic. Selneccerum.**Hildebrandi Orthodoxa De-*
*claratio.**Dav. Paræi Orthodoxa*
*Calvinus.**Wendelini Exercitationes.*

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[*Rob. Sheringham, Codex Foram.*]

[*Jos. Voisin. Theologia Judaeorum. Par. 1647.*]

[*Godfr. Willichius. Oratio Hebraica de sectis Judaeorum.*]

[*Jo. Wufferus. Theraica Judaica. Norib. 1681.*]

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Plotinus.

Plutarchus.

Salustius Gr. L.

Seneca.

Simplicius in Epictetum.

Xenophon.

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[Tobie Pfanneri Synopsis Theologia Gentilis.]

Jo. Andr. Quensted Ethica Pastoralis & Instructio Cathedralis. Witteb. 1678.

[Bp. Wilkins of Natural Religion.]

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Lipsii manuductio ad Stoicam Philosophiam.

Raimaudus de Virtutibus & vitiis.

Raimundi de Sabunde Theologia naturalis.

Dr. Sharrock, Hypothesis Ethica sive de officiis secundum Naturæ jus.

[Didac. de Rosis Ethic. Christ.]

Stobæus.

Nic. Videlii Rationale Theologicum.

[Rob. Baronius, Philosophia Theologia ancillans.]

[Nic. Arnoldus. dissert. de Theologia super Philosophiam dominio. Frank. 1667.]

Geo. Calixtus Epit. Theologia Nat. Helmst. 1662.]

[A. Calovius. Theolog. Nat. & Revelat.]

[Paul. Cararias. Theolog. Moral. Bonon. 1609.]

[Liv. Galantes. Theolog. Christ. cum Platonica comparatio.]

H. Heideggerus, de dissert. Circa Theologiam Dogmaticum, Historicam, & Moralem. Tigur. 1673.]

[Jo. Caramuel a Lobkowitz Cursus Moral.]

Jo. Claubergius de cognitione Dei & Nostri. Duisburg 1656.]

[Jo. Micrælius. Ethnophronius. Stetin. 1647.]

Paul. Schroter. Triga ex Theologia Naturali. Lip. 1670.]

Lamb. Velthufius. de usu Rationis in rebus Theologicis præsertim in interpretatione Scripturæ. Ultr 1668.]

† Joa-

† *Joachim. Zentgravius de Origine, veritate & obligatione juris Gentium.* 8°. Argent. 1684.

[*Mutius Pansa. Osculum Ethnicæ & Christianæ Philosophiæ.*]

[*P. Bertius. Commonefactio de ratione in rebus Theologicis.*]

[*Jo. Musæus de usu Principiorum rationis & Philosophiæ in controversiis Theologicis contra Vedelium.* Ienæ. 1647.]

[*Chr. Stenbuchi de usu rationis in Theologia.* Hafn. 1663.]

Jo. Vossius de Theologia Gentili.

Wendelini Philosophia Moralis.

[3. The Writings of the Fathers.

The Ancient Fathers are usually reckoned up according to the Centuries wherein they lived.

The first Century to the Year 100.

Clemens Romanus's Epistle to the Corinthians, by *Junius.* Oxon. 1633. Quarto. 1677. Twelves. Lond. by *Columesius.* 1687. Octavo. With Notes by *Joachim Maderus.* Helmstadii. 1654. Quarto.

Burton's Translat. of the 1. Ep. Clem. 1647. 4to.

This Epistle, and all other Writings that bear his Name, are published by *Cotelerius* in his *Patres Apostolici.* Par. 1672.

Barnabas's Epistle, published by *H. Menardus,* Par. 1645. at the end of *Vossius's* Edition of *Ignatius's* Epistles, and by *Cotelerius,* Par. 1672. concerning which see *Dr. Cave's Hist. liter. p. 11, 12.*

† *Hermas's* Pastor published at Oxford, Gr. Lat. in Twelves, and by *Cotelerius* in his *Patres Apostolici*, and in English by *Dr. Wake.*

Grabii Spicilegium S. Patrum. tom. I. II. III. 1699. 8vo.

Century 2. from the Year 100 to 200.

S. Ignatii Epist. Edit. *N. Vedelio.* 1623. 4to.

Ignatius's Epistles, published after the Old Latin Copy by *A. Bp. Usher,* Oxon. Quarto, 1644. And again with

with an Appendix, Lond. 1647. *Vossius* also published them from a Greek Copy in the Florentine Library. Amstel. 1646. Which two Editions make it compleat. Lond. 1680.

Polycarp's Epistle to the Philippians, published with *Ignatius's* by A. B. *Usher*.

Justin Martyr, Gr. Lat. Paris. 1611. 1636.

Irenæus. Paris. 1629. † Editus ab *Ernesto Grabio cum maxima parte Græci Textus, & notis* Oxon. 1702. Editio longe optima.

Theophilus Antiochenus, contra Christianæ Religionis calumniatores, at the end of *Justin Martyr*, of the Editions abovesaid: And by it self. Oxon. 1684. Twelves.

Tatiani oratio, &c. Edit. W. Worth. 1700. 8vo.

Tatianus, oratio adversus Gentiles, at the end also of *Justin Martyr*.

Athenagoras. Edit. E. de Cheur. 1706. 8vo.

The Apologies Translat. by Mr. Reeves. 1709. 8vo.

Athenagoras, Apologia seu Legatio pro Christianis, at the end of *Justin Martyr*. And alone, Oxon. 1682. Twelves. Lipsæ. 1684. Octavo.

Clemens Alexandrinus, Gr. Lat. Lugd. Bat. 1616. Paris. 1629. 1641. The last the least Correct of the three.

Tertullian, by *Rigaltius*, Par. 1641. by *Priorius cum Notis variorum*. Par. 1664.

Tertull. de Pallio cum notis Salmasii. 1622. 8vo.

Century 3. from 200 to 300.

M. Minutii Fel. Octavius. 1631. 12°.

Minutius Felix. Lugd. Bat. 1652. Quarto. Octavo. 1672 And at the End of *Cyprian*, published by *Priorius*, Fol. Par. 1666.

Origen, His Greek exegitical Pieces, published by *Huetius*. Gr. Lat. in 2 Vol. Fol. Rothom. 1668. Paris. 1679.

What are extant in Latin alone. Basil. 1571. Paris. 1604. and 1619.

Contra

- Contra Celsum* Cantab. Gr. Lat. Quarto. 1658, &c.
Dialogus contra Marcionitas, by Wetsteinus. Gr. Lat. Basil. 1674. † *De oratione libellus* Grace & Latina. Oxon. 8°. Basil. 1694. 4°.
 † *Dionysius Alexandrinus*. extant only one Letter from him to Basilides. *Concil. Labbæi. Tom. 1. p. 831.*
 † *Methodius's Convivium Virginum* Gr. Lat. published by Possinus in Fol. Par. 1657.
Homilia Methodii, &c.
P. Tiletiano Interprete 1598. 8vo.
 See P. Halloix. His *Origenes defensio*, Fol. Leodii. 1648.
Cyprianus. By Pamelius. Paris. 1593. Paris. 1666. and Oxon. 1682. with H. Dodwell's *Dissertationes Cyprianicæ*
Gregorius Thaumaturgus. Par. 1622. Fol. With the Works of Macarius *Ægyptus* and *Basilus Seleuc.*
Methodius Patarensis, with *Amphilochius* and *Andreas Cretensis*. Par. Gr. Lat. Fol. 1644.

Century 4. from 300 to 400.

- Arnobius. Adversus Gentes*. Lugd. Bat. 1651. Quarto. And at the end of Cyprian. Par. 1666.
Lactantius cum Notis A. thysii. 1662. 8vo.
Lactantius. Lugd. Bat. Octavo. 1660. Oxon. 1684. And lately at Cambridge.
 Englished by Dr. Burnet. 8vo.
 ---- *De Mortibus persecutorum*. First published by Steph. Balusius *Miscellan. Tom. 2.* with large Notes. Par. 1679. Oxon. 1680. Twelves.
Eusebius Pamphilius Chronicon. By Joseph Scaliger. Lugd. Bat. 1606. Amstel. 1658.
 ---- *Preparatio Evangelica*. Paris. Gr. 1545. Gr.
 ---- *Demonstratio* Lat. Paris. 1628.
 ---- *Historia Ecclesiastica*. Par. Gr. 1554. By Valesius. Par. 1659. 1671. 1678.
 ---- *De locis Hebraicis*. By Bonfrerius. Par. 1659.
Athanasius. Heidelberg. Gr. Lat. 1601. which has the best Index. Par. Gr. Lat. 1627. two Vol. Fol. the

Translation very false. Colon. 1686.

† *Atbanafius*. Paris. 1698. in many respects much improved and far surpassing former Editions.

Cyrillus Hierosolymitanus. Par. Gr. Lat. Cum *Synesio*. 1631. Paris. 1700. † by *Ellis du Pin*, who hath added the History of the *Donatists*, and *Geographia Episcopatus Africa*, &c.

S. Grilli Hiero, Opera.

Grac. Lat. ed. Tho. Milles. Oxon. 1703. fol.

† *Hieronymus* with *Erasmus's* Notes. *Franc. & Lips*. 1684. Fol. 4 Vol. † The *Benedictin* Edition now publishing.

Hilarius Pictaviensis. Basil. 1516. Paris. 1652, &c.

Epiphanius. Gr. Lat. two Vol. Fol. Par. 1622. Colon. 1682.

Optatus Milevitanus, with *Facundus*. Par. 1679. Fol. Lond. 1631. Octavo.

Ephraem Syrus in Latin. By *Gerard Vossius*. Rom. 1593. Antwerp. 1619. Fol. Colon. 1675.

Basilus Magnus, two Vol. Fol. Par. 1618. Best Edition 1638. three Vol. Fol.

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Augustinus. The long lined. Basil. 1529. 1543. 1569. by *Chr. Plantin*. Antver. 1578.

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 nus*. Par. 1639.

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-----*Opuscula*. Romæ. 1673.

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Salvianus. Par. 1669. Octavo, &c.

S. Salvian de Gubernat. Dei. Oxon. 1633. 8vo.

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 turgus*. Par. 1622. Fol.

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Fulgentius Ruſpenſis. Par. 1684. Quarto.

Caffiodorus. Fol. Par. 1679.

Procopius Gazeus. Published in Parts at ſeveral places.
 His Comment on the *Oſtateuch* are yet only extant in
 Latin.

Fulgentius Ferrandus. Divione. 1649.

Primaſius, in parts at ſeveral places.

Gregorius Magnus. Par. 1640. Ant. 1616.

Iſidorus Hiſpalenſis. Par. 1601. Colon. 1617.

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Hesychius. Gr. Lat. in Parts at several places.

Maximus Confessor. Gr. Lat. two Vol. Fol. Par. 1675.

Century 8. to 800.

Beda Historia Ecclesiastica. Cantab. 1644. Par. 1681.

-----*Opera*. Par. 1545. Basil. 1653. Colon.

Beda Opera quadam Theologica. edit. Wharton. 1693. 4to.

His *Opuscula* elsewhere.

Damasceus. Basil. 1575. with *Cassian*.

Alcunius. Par. 1617.

His *Opuscula* severally.

Century 9. to 900.

Agobardus. Par. 1666.

Bertramus de Corpore Domini, by *Dacherius*. And in *Mycropresbyticon*. London. 1686. With a dissertation concerning the Author.

Haymo.

Walafridus Strabo.

Hincmarus Rhemensis. Par. 1645.

Rabanus Maurus. Colon. 1627.

Photius Bibliotheca. Rothom. 1653.

-----*Epistole*. Londini. 1651.

Century 10. to 1000.

Oecumenius. Gr. Lat. Par. 1631.

Century 11. to 1100.

Theophylactus Bulgar. In 4 *Evangelia*. Gr. Lat. Par. 1635.

-----In *Acta*. Colon. 1568.

-----In *Epistolas*. Lond. 1636.

-----*Homiliae in Evangelia Dominicalia & Festa*. Par. 1644.

Anselmus.

Anselmus. Par. 1675.

Century 12. to 1200.

Rupertus Tuitiensis. Par. 1638. two Vol. Fol.

Bernardus. Par. 1632. 1645. 1666.

Euthymius.

Hugo de S. Victore. Rothom. 1648.

Petrus Lombardus.

Petrus Blesensis. Par. 1667. Mag. 1660. Quarto.]

Divers others of the lesser Fathers, see in *Bibliotheca Græc. Patrum.*

Many of the most eminent among these, are thus characterized and censured by *Erasmus.*

Basilus dilucidus, pius, sanus, suaviter gravis, & graviter suavis, nihil habens affectatæ loquacitatis.

Athanasius in dicendo mirus.

Chrysostomi scripta popularia sunt, & ad imperitæ multitudinis aures animosque accommodata.

In Gregorio Nazianzeno multum est acuminis, vehementie satis.

Tertullianus durus est, tametsi falsus in confutandis hæreticis, nasutus in traducendis vitiis.

Cyprian. apertus, vehemens, serius nec infelicit. fluens.

Ambrosius habet argutias, & sententias affectatas, sæpe etiam subobscuras.

Hieronymus ad omnem dicendi facultatem appositus, ardens in concitandis affectibus.

Augustinus in genere extemporali sælix est & argutus, sed dulcior est quam gravior.

Gregorius Pontif. Rom. simplex & pius.

Prudentius licet carmina scripsit, multum spirat Christianæ facundia.

Bernardus festivus, jucundus, nec segnis in movendis affectibus.

There are some Books which contain a Collection of Fathers: Such are

[ΜΙΚΡΟΠΡΕΣΒΥΤΗΚΟΝ, sive veterum quorundam

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Summum brevium Theologorum Elenchus. Basil. 1550.]

[*Heresiologia*, h. e. *Opus veterum tam Græcorum quam Latinorum Theologorum, per quos omnes, quæ grassatæ sunt, hæreses confutantur.* Basil. 1556.]

[*Monumenta S. Patrum Orthodoxographa.* 2 Vol. Edit. Sim. Gryneo. Basil. 1569.]

These three Books contain a *Bibliotheca Patrum*; which never was purged by the Inquisitors.

[*Maxima Bibliotheca Patrum.* in 28 Vol. Lug. 1677.]

Combesis, Gr. Lat. Patrum Bibliotheca Auctarium. 2 Vol. Fol. 1648. and 1672.]

But these are now inserted in the *Maxima Bibliotheca*.

[*Cotelerius. Monumenta Ecclesiæ.* Gr. Par. 3 Vol. Quarto. 1677.]

[*Mabillonius. Analekta.* Four Tom. Octavo. Par. 1675.

-----*Ejusdem iter Italicum.* Par.

Baluzius. Miscellanea. 4 Vol. Octavo. Par. 1679.]

In the reading of the Fathers, and other ancient Books, there is much caution to be used for the distinguishing of their *spurious* works from such as are true and *genuine*: To which purpose there are particular directions set down at large in these Tracts.

Bellarminus de Scriptor. Ecclesiasticis.

Oudin de Scriptoribus a Bellarmino omissis. Par. 1686.]

[*Jo. Gerhard.*]

[*Hottinger.*]

Acti censura quorundam scriptorum.

Duillé de usu Patrum.

—*Pseud-epigrapha.*

[*Olearii abacus Patrologicus.* Gen. 1673.]

Du Pin Bibliothèque.]

Phil. Labbe.]

Dr. Hammond } Concerning the Epistles of *Clement*
and Dr. Owen } and *Ignatius*.

[*Bp. Pearson's Vindiciæ Ignat.*]

Scrivener.

Dr. James his Corruption of the Fathers.

Mr. Perkins his demonstration of the Probleme.

Dr. John Raynolds.

[Mr. H. Dodwel's Letters.]

Riveti Critici sacri specimen.

Apology for the use of the Fathers. By E. Askew.
1605. 4to.

A Dissertation on the use of the Fathers. By Mr.
Reeves. 1709. 8vo.

[Dr. Cave *Scriptor. Ecclesiast. historia literaria.*]

Many of the Fathers are Logically contracted by
Scultetus, in the *Medulla Patrum*, as also *Rous* in his
Mella Patrum; which may be very useful both for
those who intend with profit to read any of them
over; and for others also, who have not means or
leisure to peruse them at large.

Those also who have explained the Phrases in Ec-
clesiastical Writers, and the Rites, and Usages, and
Opinions of the Ancient Church, are to be consulted
such as

[*Casp. Suiceri Thesaurus Eccles. Græc. Patr.* 2 Vol. Fol.]

[*Josue Arndii Lexicon Antiquitatum Ecclesiastic.*]

[*Bapt. Casalius de sacris Christ. Ritibus.*]

[*Albaspinaei observation. in Optatum.*]

[*Jos. Vicecomitis observ. Eccles. de Baptismo, &c.*]

Origines Ecclesiastica by Mr. Bingham. 1708. 8vo.

4. Ecclesiastical History.

This subject is variously treated of, either briefly in
Epitomes, or more at large; either more generally
for a long succession of times; or more particularly
for some few Ages.

Epitomes.

Jo. Capelli Histor. Eccles.

Conrad. Hornei Compend. Histor. Ecclesiast.

Lati compendium Hist. Civ. & Eccles.

Matthie Theatrum.

Jo. Micrelly Syntagma Histor. Ecclesiast.

Nicephori Breviarium per Petavium.

Dav. Parai Epitome.

Philostorgius per Gothofredum.

Scogly Historia Ecclesiastica.

Simpson's History of the Church.

Spondani Epitome Baronii.

[Odor. Raynaldi Annales Ecclesiast.]

Joan. Pappi Hist. Eccles. Epitome.

More large.

Baronius.

[Pagi Critica in Baronium.]

Centuriatores. Magd.

Dorotheus.

Evagrius.

Eusebius.

Hottinger in 6 Vol.

Josephus.

Nicephorus.

Ruffinus.

Socrates.

Sozomen.

Sulpitius Severus.

Theodoretus.

Unto which may be added,

Jo. Forbesii Instructiones Historico-Theologicae.

[Natalis Alexandri Hist. Eccles. selecta capita.]

Fuller's Church History of Great Britain.

Bp. Godwin's History of Bishops, with Harrington's Appendix.

† Ecclesiastical History of Mr. de Tillemont, written with great accuracy and judgment.

† Ecclesiastical History of Mr. Fleury.

† Eccles. Hist. by Mr. Godeau.

† Ecclesiastical Hist. by Mr. Seur.

† Ecclesiast. Hist. by Mr. Cousin.

Goldasti Historia.

Dr. Heylin's History of Episcopacy.

The Sabbath.

The Reformation.

[The Presbyterians.]

[Elias Hassenmullerus. Histor. Jesuitica.]

Mospiniani Historia Jesuitica.

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Lud.

Lud. Lucii Historia Jesuitica.

The continuation of the Sacred Story from *Nebemiah* to *Christ*, by *Dr. Mayer*, at the end of his *English Comments.*

Morland's Hist. of the Waldenses.

Mornai Historia Papatus.

Bp. Montague's Apparatus & Origenes & Analecæ.

Bp. Parker's Antiquitates Britannicæ.

Perin's History of the Waldenses.

[*Dr. Allix.*]

Bp. Usher de Britannicarum Ecclesiarum primordiis.

-----*De Eccles. Successione.*

-----*Historia Gotteschalci.*

[*Heideggeri Historia Papatus.*]

[*Compendium Hist. Ecclesiastic. Gothan. Gothæ. 1660.*]

[*Hist. persecutionum Ecclesiæ Bohemicæ ab. An. 894. ad An. 1632. Leyd. 1648.*]

[*Anastasi Bibliothecarii Hist. Eccles. & de vitis Pontificum Roman. Paris. 1649.*]

[*Jo. Baizii Inventarium Ecclesiæ Sueco-Gothorum Lincol. 1641.*]

[*Jo. Gab. Bisciola Ep. An. Baronii.*]

[*Adami Bremensis Hist. Eccles. Helm. 1670.*]

[*Abr. Bzovii Hist. Eccles. Epit. ex Baronii Annal. aliisque Historiis excerpta. Mogunt. 1617.*]

[*Alb. Crantzii Hist. Eccles. Franc. 1575.*]

[*Geor. Calixti apparatus & fragmentum Histor. Eccles.*]

[*M. Aur. Cassiodor. Hist. Eccles. tripartit. Rothomagi. 1679.*]

[*Geor. Cedreni compend. Hist. Græc. Lat. Paris. 1648.*]

[*Beda Hist. Eccles. Saxo-Anglic. Cantab. 1644. Paris. 1681.*]

[*Jo. Fechlîi Supplementum Hist. Eccles. Franc. 1684.*]

[*Flodoardi Hist. Ecclesiæ Remensis editore J. Sirmond. Paris. 1611.*]

[*T. Gessellii Hist. sacr. & Ecclesiast. Hagæ. 1661.*]

[*Haymonis. Hist. Eccles. Lugd. Bat. 1652.*]

[*Jo.*]

[*Jo. Heni*]

[*Geor. H*]

[*Ph. Labb*]

[*Her. Roj*]

[*Ant. 16*]

[*Salom. R*]

[*Jac. Sali*]

[*Justi Sa*]

[*Frid. Spa*]

[*Sacr. L*]

[*Jf. Casau*]

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[*Car. deCo*]

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[*Jo. Zon*]

[*Nicetas.*]

[*Ph. Labb*]

[*Ph. Cypr*]

[*Manus*]

[*Onuphrii*]

[*Rab. Dav*]

- [*Jo. Henrichii Hist. Eccles. & Civil. Rint. 1674.*]
 [Geor. Hornii *Hist. Eccles. & Polit. 1678.*]
 [Ph. Labbæi *Prodromus Hist. Eccles. Par. 1646.*]
 [Her. Roswedi *Hist. Eccles. a Christo ad Urban VIII. Ant. 1623.*]
 [Salom. Reyheri. *Hist. Eccles. Rud. 1680.*]
 [Jac. Saliani *Annal. Eccles. Par. 1618.*]
 [Justi Saffingii *Hist. Eccl. Genæ. 1674.*]
 [Frid. Spanhemii *Introductio ad Hist. Eccles. & Antiq. Sacr. Lugd. Bat. 1689.*]
 [Jf. Casauboni *exercitationes ad Annal. Baronii. Londini. 1614.*]
 [Car. de Cointe *Annal. Eccles. Francorum. Paris. 1665.--70.*]
 [Eurichii Patriarch. *Alexand. Annal. Arabico. Latin. Oxon. 1656.*]
 [Melch. Inchoferi *Annal. Eccles. Regni Hungariæ. Rom. 1642.*]
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 [Jo. Hen. Ottii *Examen perpetuum Annal. Baronii. Tig. 1677.*]
 [Steph. Pighii *Annal, Ant. 1599*]
 [Hug. Robinsoni *Annal. Lond. 1677.*]
 [Abr. Sculteti *Annal. Evangelii passim per Europam Saeculo XV. renovati Decades. Heidel. 1618.*]
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 [Ph. Labbæi *Chronologia.*]
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5932. *vel Christi*. 1592. Lugd. Bat. 1644.]
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5. Councils.

Councils are either { General } in { Large.
 { Particular. } { Little.

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+ *Concilia omnia a Joh. Ludovic. Ruelio. Noriberg.*
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 1693. 4 Vol. Fol.

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Caranza Epitome.

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 { *Britanica. Spelman. 2 Vol.*
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[*Steph. Baluzii Concil. Gallia Narbonensis. Lutet. 1668.*]

[*Councils of the Greek Church, 2 Vol. Fol. By*
Dr. Beveridge. Oxon. 1672.]

[*Car. Barromai Concil. Provinc. Mediolan.*]

[*Cabassutii Notitia Ecclesiast. Concil. Canon. &c.*
Balsamon. in Concilia.

Synodus Ephes.

Iustelli Bibliotheca Canonica.

Photii Nomocanon.

Sguropuli Concil. Florentinum.

Zonaras in Concilia.

[*Nic. de Clemangis de materia Concil. general.*]

[*Herm. Conringii exercitatio Historico-Politica de Con-*
ciliis. Helmst. 1650.]

R. Crackanthorp on Council of Constantinop. 1637
Fol.

- Dr. Geddes on the Council of Gardica. 1704. 8vo.
 Dr. Prideaux Synopsis of Councils. 4to.
 Stillingfleet of Council of Trent. 4to.
 [P. Decius *ad Gallia Regem pro Autoritate Concilii general. supra Papam.* Par. 1612.]
 [Jo. Gersonis *Apologia pro suprema Ecclesia & Concil. general. autoritate.*]
 [Casp. Contareni *Cardinal. conciliorum magis Illustrium summa.* Paris 1571.
 [Pet. Frizon *Gallia purpurata, de rebus gestis Pontificum ac Cardinal. & Epitome Concil. Gallia.* Lutet. 1638.]
 [Jacobatius *de Conciliis.*]
 [Ph. Labbæi *Synopsis Concil. omn. Historica.* Par. 1661.]
 [Gr. Rives *canonum concil. Epitome.* Lugd. 1663.]
 [J. Lassenii *summa conciliorum usque ad hæc nostra tempora.* 1661.]
 [Chris. Lupi *Nota in Canones & Decreta Conciliorum.* 4 Vol. Brux. 1673.]
 [Gab. Prateoli *Narrat. historica om. concil. Eccles. Christ.* Fran. 1614.]
 [J. Lydii *Castigatio in Prateoli Narrationem de Conciliis.* Leydæ. 1610.]
 [Bp. Prideaux *Sum of the Councils.* Oxon. 1651.
 [Em. Schelstrate *Antiquitas illustrata circa concilia generalia, & Provincialia. &c.* Antwerp. 1678.]
 [Concilium Ephesinum *ex Bibliotheca Anton. Contii.* Par. 1674.]
 [Concil. *Constantiense Germanicum Aug. Vindel.* 1676.]
 [Concilii *Laodicensi Canones Græc. cum versionibus Her- veti, & notis Gundlingi.* Norib. 1684.]
 [Concil. *Pisani Apologia pro Ecclesia Catholica Autoritate contra Edicta Papalia.* Franc. 1614.]
 [Ja. Sirmondi *appendix codicis Theodosiani, & Ep. aliquot veterum Conciliorum & Pontific. Roman.* Paris. 1631.]
 [Petri Pauli *Vergerii Concilia Pontific. vitanda.* 1553.]
 [Geo. Wicelii *adhortatio ad Episcopum Moguntinum ut vocetur concilium.* Franc. 1621.]

[*Gab. Albaspinai nota in aliquot Canones Concil. Illibertini Ultrajecti. 1643.*]

[*C. Lupi Ep Patrum al Concil. Ephesinum. Lovan. 1681.*]

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Of the Council of Trent, we have particularly.

The History written by *Padre Paolo Servita*: and lately another oppos'd to it, by Cardinal *Pallavicino*; also the History by *Scipio Henricus*; and a judgment of these three compared together, by *Cesar Aquilinius*.

Against this Council have been written,

The *Examen*, by *Chemnitius*.

And the *Review*, said to be written by *Ranchin*, translated into English by *Dr. Langbain*.

De concilio Tridentino.

[*Hen. Heideggeri Anat. Concil. Trident. Tigur. 1674.*]

[*Concil. Tridentini gravamina exposita. 1597.*]

[*Cause quare Synodum indictam a Paulo III. recusarint Principes, Status, & civitates Imperii. Witteb. 1537.*]

[*Christianorum Principum Literæ ad Concil. Trident. Legatorumque Orationes, cum concilii responsionibus. Col. 1565.*]

[*Decisiones & Declarationes Cardinalium Concil. Trident. Canonibus insertæ. Col. 1664.*]

[*In. Gentilleti. Examen. Concil. Trident. Herbip. 1617.*]

[*P. Jurieu Abrege de l'Histoire du Concile de Trente. Genev. 1683.*]

— [Done into English. 1684.]

[*Jo. Mulleri comparatio Concilii Nicæni primi, & Tridentini ultimi, cum appendice de Eusebio, & Paulo Sarpio Historicis. Argent. 1666.*]

[*Quirini Reuteri Aliquot Opuscula Dudithii, cum aliorum Epistolis & Orationibus, quæ ad Concilium Tridentinum spectant. Offen. 1610.*]

The

The Council of Trent no free Assembly, prov'd by a Collect. of Letters of Dr. *Varjas*, publish'd by Dr. *Geddes*. 1714, 8vo.

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Corpus Confessionum.

Confessio Augustana.

Consultatio Castlandri cum Notis.

Grotii. 1642. 8vo.

Harmony of Confessions.

Besides many other Confessions of particular Churches, which according to the various Light, and several Occasions of those Times wherein they were framed, do comprehend the chief Heads of Religion.

7. Hæresiologies.

Augustinus.

Alp. a Castro.

Damasceus.

L. Dancæ Elench. Hæreticorum. 1573. 8vo.

Epiphanius.

Guido Carmelita.

Irenæus.

Leontius de Sectis.

Eph. Paget.

Petræ Hæresiologia.

Petri Siculi Manich. Hist.

Philastrius.

Jo. Pontani Catal. Hæret.

Præteolus.

Schlussenburgii Catal.

Vincentius Lirinensis.

[*Descriptio Divina & historica Præcipuorum Hæresiarum*. Arnhem. 1669.] [Hæreti-

- [*Hæreticorum Catalogus & historia*. Lutetiæ. 1560.]
 [Apocalypsis insignium aliquot Hæresiarcharum. Lug.
 Bat. 1608.]
 [Historica relatio do progressu Hæresium in Germania
 Ingolstad. 1652.]
 [Hæresiologia, h. e. Opus veterum tam Græcorum quam
 Latinorum Theologorum, per quos omnes, quæ per Ca-
 tholicam Christi Ecclesiam grassata sunt, Hæreses con-
 futantur. Basil. 1556.]
 [Louis Abelly *Traite des Hæreses*. Paris. 1661.]
 [B. Belius de Hæresi in genere. Argent. 1667.]
 [Luc. Frid. Reinhardi *Arma victricia Primitivæ Ecclesiæ*
 contra Marcionitas, Harmogeneanos, Praxeanos, No-
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 [L. Lælii *Index Hæresium, controversiarum ac Schisma-
 tum, quæ Ecclesiam Dei a nato Christo exercuerunt*
 Franc. 1604.]

8. Lives.

- Aurea Legend. a Sanctorum*. 1490. Fol.
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 T. de Natalibus Catalog. SS. 1514. 4to.
 Hieronymi *Antiquorum Patrum vita*. 1485. Fol.
 Abel Redivivus. By T. Fuller.
 Melchior Adam. de vit. Theol. Germ.
 Balæi *Centuriæ*.
 Rob. Barns.
 † Ribadinira.
 † Alegambe.
 Theod. Beza *Icones virorum Illustrium*.
 [Dr. Cave, *Lives of the Apostles and Primitive Fa-
 thers*.]
 Joan. Bismarcus.
 Georgius Major.
 Goveanus de vitis Patrum Occident.
 Halloix de vit. & script. patrum. 1 & 2 seculi.

Hieronymus

Hieronymus de illustribus Ecclesiæ doctōribus.

Epomannus de vitis Sanctorum.

Natalis Alexander.]

Pitfaus.

Platina de vitis Pontificum;

Rosweyodus de vitis Patrum Orientis.

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Martyrologium Usuardi. 1490. Fol.

Martyrol. Ecclesiæ German. 1687. 4to.

Dr. Sutcliffe's Examinat. of the Roman Martyrolo-
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D. Augustini

[D. Augustini Ep. de Sanctis Martyribus & de inimicis diligendis cum notis Ger. Vossii. Mogunt, 1604.]

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10. Liturgies and Rituals.

[Bart. Gavanti thesaurus rituum sacrorum.]

Of the Roman Church. Their Breviary. Missal. Ritual. Pontifical.

[Garnerii Ordo Romanus.]

[Mabillon] [Thomastus.]

[Durantus.]

[Durandus.]

[J. Beletb.]

Of the Greek Church. Their 'Εὐχαριστία.

[Goar. de Rit. Gr. Eccl.]

Of the English.

Bp. Sparrow's *Rationale*.

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Dr. Comber. *Fol.*

Haberti *Pontifical. Græcorum.*

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Melchior Hittorpius de *divinis Eccl. Officiis.* Par. 1610.]

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Gab. Albaspinæi de *veteribus Ecclesiæ ritibus.* lib. 2.
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J. Thierus de *dierum Fæstorum Imminutione.* Lug. 1668.]

Georg. Codinus de *Officiis Ecclesiæ & Curie Constanti-*
nopol. 1648.]

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J. Bona Cardinal. de *rebus Liturgicis.* Paris. 1678.]

Jac. Pamelii *Liturgia Latinorum.* 2 Vol. Col. 1571.]

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1605.]

Officium Sacrum, quod in Æde S. Sebaldi Norimberg. Pri-
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Ma-

Mabillon de Liturgia Gallicana. 1685. 4to.

11. Festivals.

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[*Petrus Castellanus de Festis Græcorum. Ant 1617.*]

Hospinian. de Festis.

Stuckius.

[*Dr. Spark.*]

Mr. Nelson of Feasts and Festivals. 8vo.

Nature and Design of Holy-days Explain'd. 8vo.

These are the several kinds of Books which are most proper and useful for a Preacher, and these are some of the most eminent Authors in each kind. It would be expedient for a Minister to be provided, at least, with one of each sort; unto which he might have recourse upon all doubts and inquiries of these kinds. And this may be one special advantage for the invention of matter.

S E C T. IV.

Concerning a Regular Scheme of the chief Heads in Divinity.

THE second Help proposed for this purpose, was a right method and series of matter, to be first and most exactly enquired into, when a Man studies over the chief Heads of the whole Body of Divinity, according to some natural method and dependance: by which means, the several parts will give mutual light one to another, and the better enable a Man to see into the principles and bottom of things: And when he has thus deliberately passed over the whole, he may afterwards with the more facility enlarge himself upon any particular Text or Subject, as occasion shall require.

Our chief Collections in the study of these Heads

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may be contrived under the form of Sermons, every Sermon containing either one or more of them, according to the nature of several subjects.

There is a two-fold Series or Order that may be observed in the matter of our Sermons:

Exegetical.

Methodical.

Exegetical is, when a Man goes on in a continued course of unfolding some particular Book or Chapter; which, (tho' it be of very great use, yet) is not so proper for a young Divine to begin withal.

Methodical is, when we propose a certain Scheme or design of Matter to be orderly insisted upon under several Heads.

This again is two-fold, } Catechistical.
 } Scholastical.

Catechistical does refer to those plain and most obvious Principles of Religion laid down in the Catechism, contained under these four general Heads:

The { Creed:
 { Commandments:
 { Lord's Prayer.
 { Sacraments.

The distinct unfolding of which, may be of great advantage, and hath heretofore been esteemed a very good Method both for Ministers and People.

Scholastical Method, or that which is by way of Common-place, is more particular and comprehensive than the former, taking in all those chief heads that are insisted upon, either in the School-men, or the Common-place Writers.

These Schemes of Matter are various, according to several Mens fancies and apprehensions: But, amongst all, that is to be esteemed the best, which is most natural for the order, and most comprehensive for the extent of it.

There

There are divers Learned Men, who in Analyſing the whole Body of Divinity, have contrived the Scheme of it under fifty two Heads, according to the number of Weeks in a year; ſo that in that ſpace, one who is a conſtant Preacher, might go through all of them: To which purpoſe, ſee Mr. Crook's *Guide*, Bp. Uſher's *Catechiſtical Doctrines*; where the whole ſubſtance of Religion is diſpoſed under ſo many ſeveral Heads of Matter, and ſeveral pertinent Scriptures for Texts to each of them.

But amongſt the reſt, there is a very elaborate frame propoſed by Dr. Stoughton, which takes in (what is much neglected amongſt other Proteſtant Writers) the moſt profitable points handled amongſt the School-men, who were great ſearchers into Divinity, and their Writings in many things very uſeful. This frame of his is largely ſet down in his third Sermon upon 2 Tim. 1. 13.

Where he repreſents the whole Body of Divinity under the notion of an Edifice or Building; where in there are two things conſiderable:

The { Frontiſpiece or Porch.
 { Fabrick or Pile.

In the Frontiſpiece he propoſeth four general Heads, which are premixed as the *Præcognita* to this Series.

In the Fabrick, there are two ſtories; and in each ſtory, two rooms.

In the firſt ſtory is contained the chief Principles to be known or believed.

Either more { Generally, } in each of theſe twelve
 { Particularly, } Heads.

In the ſecond ſtory are contained things for Practice, whether { Duties. }

{ Helps. } There being under each of them, twelve particular Heads.

In all, fifty two: but in ſome of theſe the method ſeems

seems obscure and involved, especially towards the latter part of it.

Besides this, there are divers other Draughts and Systems of Divinity in several other Authors, *Amesius*, *Trelcatius*, *Tilenus*, *Wollebicus*, &c. to which may be added, Bp. *Downham's* Abstract; a Book of singular use for direction in this kind: out of these it is easie for any one to compose such an *Analysis* as shall be most suitable to his own apprehension.

I shall here offer such a particular Scheme of the chief Heads in Divinity, as seems unto me to have some peculiar advantages for fulness and Distinction.

The great End of *Religion* and *Virtue*, being to make Men happy: It cannot therefore be improper (according to the usual Method in *Ethicks*) to premise something concerning the nature of *Happiness* or *Blessedness*.

Nothing is more obvious to any considering Man, than that all natural things are design'd to some ultimate end of their Being. And, that the chief End of every Thing, must consist in the Attainment of the utmost perfection their Natures are capable of, which must be various, according to the several orders and ranks of Beings. And as there is an *Universal Principle*, whereby every thing is necessarily inclined to seek its own well-being and perfection as its chief End; so likewise are there *connate instincts* and *faculties*, whereby they are enabled for the prosecution and attainment of this End. And according to the particular *faculties* wherewith things are naturally endowed, so may we judge of the *End* that is proper to them.

What these are in *inanimate things*, is not easie to determine; only experience doth assure us, that they have all of them some active Principles, whereby Matter is form'd into such variety of regular and elegant figures belonging to the several kinds of them.

L

But

But as for *Vegetative Beings*, it is sufficiently evident, that their proper Perfection doth consist in growing up to a state of Maturity, in continuing of their Lives to their natural Period, and in propogating their Kind. In order to which, they are naturally endowed with such kind of powers whereby they are enabled to grow out of the Earth, to attract their proper Nourishment, to distribute it to the several parts, and to bring forth Fruit and Seed, whereby their Species is continued and multiplied.

Thus also it is with *Sensitive Beings*, who (besides what is common to them with *Vegetables*) having a capacity of Pain and Pleasure, as the chief Principle whereby they are distinguished from all inferior Beings, must therefore be carried out with their strongest propension towards these pleasures of Sense wherein the perfection of their Natures doth consist. In order to which they are naturally endowed with such kind of Instincts and Sagacities, whereby they are enabled to avoid and resist things hurtful, and to chuse and prosecute such things as are grateful to them, and, without any previous discipline or experience, are instructed to do what concerns the several orders of their Beings.

And according to this general congruity to be observed in all other things, must it be with the *Human Nature*.

The great End which all Men do and must propose to themselves, is *Happiness*; the being in as good a condition as they are capable of, or as is reasonable for them to expect. And the desire of this is not properly a *Vertue*, or a *Moral Duty*, about which Men have a liberty of Acting; but 'tis a *Natural Principle*, like the descent of heavy Bodies, it flows immediately, from the very frame of their Natures. Men must do so, nor can they do otherwise.

What this Happiness is, and wherein it doth properly consist, may be discern'd from those peculiar Faculties belonging to the Human Nature.

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Now that which is proper to Men in contra-distinction to all other Creatures in this visible World, is, *The apprehension of a Deity; a Sense of moral good and evil; and an Expectation of a future State after this Life.*

From whence it will follow, that the Happiness of Man must consist in that whereby these Faculties are perfected, namely, in the favour of God, which can alone secure our well-beings both in this and the other World. And this favour being only to be attained by doing such things as are acceptable to him, it will hence follow, That the most proper means to this End, is *Religion*. And because of its necessity to this End, it may therefore be said to have in it the obligation of *Duty*.

Religion may be described to be, That general habit of Reverence towards the Divine Nature, whereby we are enabled and inclined to worship and serve God after such a manner as we conceive most agreeable to his will, so as to procure his favour and blessing.

The *Doctrine* which delivers the Rules of this, is styled *THEOLOGY*, or Divinity:

Religion may be considered according to its *Kinds*; whether

{ *Natural*, containing such vertuous Habits and Duties, as Men might know, and should be oblig'd unto by the Principles of *Reason*, improv'd by *Consideration* and *Experience*, without the help of *Revelation*; to be treated of

{ *Generally*, Vide A.

{ *Specially*, with respect to the parts of it, whether

{ *Intellectual*, namely, such Vertues as tend to the perfecting of our minds and understandings. Vide B.

{ *Practical*, or Moral, whereby we are to be regulated in our Wills, Affections, and Demeanour, Vide E.

Instituted, concerning such things as we could not have known, and should not have been oblig'd unto, unless they had been particularly revealed: To be treated of as the former,

{ Generally. Vide X.

{ Specially, with respect to the parts of it, whether

{ Intellectual. Vide Y.

{ Practical. Vide Cc.

Affections or properties; namely, such kind of Habits as are not in their own natures properly Virtues, but do contribute to the right circumstantiating of them. Vide Ee.

Degrees, whereby we measure the necessity of things to be believed, and the good and evil of things to be done. Vide Gg.

Means, for our direction and assistance in the attaining of it. Vide Hh.

Motives, to quicken our desires and endeavours after it. Vide Kk.

HAPPINESS.

The Moralists.

Aquinas. 1a, 2da

[Bellarminus de aeterna felicitate sanctorum.]

Rainaudus. Dis. Mor. Dist. 1.

Crellii Eth. Arist. P. 1.

Bp. Reynolds. Three Treatises.

Mr. Rob. Bolton.

Barclay: de Felicitate Hom.

Dr. Stoughton.

Plato in Gorgia, 1^o de Leg. &c.

Eusebius de Præp. Evang. l. 11.

Greg. Nyssen. de Beat. T. 1.

Ambros. Offic. L. 1. c. 12. &c.

Lactant. de vita beata. L. 7.

[How of Happiness.]

[Pet. Chrysologus.]

[Augustin. Ep. 52.]

[Basil Orat. 21.]

[Flam. Nobilius de hominis felicitate. lib. 3.]

[Mar. Ficinus. Tom. 1.]

[Dionys. Carthusianus de anima felicitate.]

Gassendus. Eth. in initio.

RELIGION.

Apol. of the Fathers against Heathens and Jews, &c.

Gassendus Eth. Lib. 2. C. 6. Lud.

Lud. Vi

Grotius

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- Lud. Vives* } *de Verit. Rel.*
Grotius }
Morneus }
 Dr. Hammond of the truth
 of Christian Religion.
 Breerwood's Enquiries.
 Sir Ed. Sands his Relation.
 Bp. Andrews on the Decal.
 Introduct. Ch. 2.
 Dr. H. Moor, Myst. of Godl.
 Dr. E. Stillingfleet, Orig.
 Sac.
Amyraldus.
Svanorola de Verit. fidei.
Tho. a Jesu de conversione
omnium gentium procu-
randa.
 [Limborch's Answer to Ac-
 costa at the end of his
Amica collatio cum Eru-
dito Judeo.]
 [Jo. Picus Mirandola.]
 [Augustinus de vera reli-
 gione, Tom. 1.]
 [Bap. Judicis dialogus de
 religione.]
 [Joan. Gerson. Tom. 1.]
 [Speculum Christianæ religi-
 onis in triplici lege, natu-
 rali, Mosaica, & Evan-
 gelica. Par. 1667.]
 [Martinus Grommerius de
 vera & falsa religione.]
 [Mr. Paschal's Thoughts of
 Religion. Lond. 1688.]
 [Guilab Afontevilla Athe-
 omastix. Ant. 1598.]
- [tiuetii demonstratio E-
 vangelica.]
 [Eoxhornii prima Christ.
 Religion. rudimenta anti-
 quissima Saxonum & Ale-
 mannorum lingua cum
 versione Latina. Lugd.
 Bat. 1663.]
 [Mar. Ficinus de Religione
 Christ. & fidei pietate]
 [Jo. Henichius de veritate
 Christ. religionis. Riut.
 1667.]
 † Of constancy and steadi-
 ness in the profession of
 the Christian Religion.
 Bp. Tillotson, Vol. 1,
 Sermon. 4, 5, 6, 7, 8, 9.
 † Virtue and Religion the
 only means to make
 Nations prosperous. Bp.
 Sharp, Sermon. 8.
 † Mr. Jenkin of the Rea-
 sonableness and Cer-
 tainty of the Christian
 Religion in 2 Vol.
 † Of the true Happiness of
 Mankind. Bp. Stilling-
 fleet's Sermon. 6, 7, 8, 9.
 Vol. 4.
 † The Advantages of Chri-
 stianity as to the way
 to Happiness. Bp. Stil-
 lingfleet's Sermon. 10, 11.
 Vol. 4.
 † The Reasonableness of
 Christianity as deliver-

ed in the Scriptures. By
Mr. Lock. 8°. 1695.

† Objections against the
true Religion answer'd.
Arch Bishop Tillotson's
Serm. XXVIII. Fol.

† Religion the truest Wis-
dom. Serm. 1. Fol.

† Its advantage to Socie-
ty. Serm. 3. Fol.

† To particular Persons.
Serm. 4. Fol.

† Christian Religion its
excellency. Bp. Tillot-
son's Serm. 5. Fol.

† Its Commands not grie-
vous, Serm. 6. Fol.

[*Demonstrationes Symbol.
vera & falsa religionis
contra Atheos, Judæos,
&c. Authore Z. Boverio.*
Fol. Lugd. 1617.]

[Dr. Sam. Parker's De-
monstration of the Chri-
stian Religion, Lond.
1681.]

THEOLOGY in general.

The several Common-pla-
ces mention'd before.

NATURAL THEOLOGY.

Raimundus de Sabunde
Theol. Nat.

Jo. Vossius de Theologia
Gentili.

Raynaudus de Theolog.
Natur.

[Bp. Wilkins.]

Mr. Baxter of Natural Re-
ligion.

Dr. Clark's Obligations
of Natural Religion.
1706. 8°.

Paulus Benius Eugubinus
de Platonis & Arist.
Theologia.

[Dr. Scot.]

See Pag. 117, 118.

† That the Christian Reli-
gion does establish and
improve the Principles
of Natural Religion.
Bp. Stillingfleet's Serm.
IX. Vol. 3.

Syng's Gentlemans Reli-
gion. 8°.

His Religion tryed by the
Test of Reason. 1713.
8vo.

A. Under the more general Consideration of Natural
Religion, it may be proper to premise something
concerning those common Heads, viz.

{ That Faculty whereby we apprehend, compare,
& judge of Moral things, called REASON.

REASON

REASON.

Voetius *Disput. Theol. Par.*

I. Disp. I.

Musæus de usu principior.

Philosophiæ & Rationis.

Bp. Taylor: *Cases of Conf.*

B. I. Ch. 2. Sect. 8.

See *Pag. 117. 118.*

[*De Rationis Natural. Auctorit. Melchior Canus.*]

[*C. Schotanus de necessitate, usu, & abusu rationis & Philosophiæ in Theolog.*]

[*Casp. Streson de usu rationis in interpretan. Scrip. Divinis. Leidæ. 1667.*]

† *A Gentleman's Religion. An. 1697.*

† *Of Humane Reason, Mr. Jenkin. Vol. 2. ch. I.*

The object of this Faculty, as to the

{ *Nature*, of the things themselves, with respect to the

{ *Congruity or Incongruity* of them to the

{ *Understanding. TRUTH and FALSHOOD.*

{ *Will*, as implying a fitness or unfitness in things

{ *to promote our chief end. GOODNESS.*

{ *EVILNESS.*

{ *Manner or Degree* of this Congruity, which being so plain as to leave no sufficient cause of doubting, is called **CERTAINTY.**

TRUTH. FALSHOOD.

Lord Herbert *de veritat.*

[*Sed. Castalio. Impedimentorum, quæ homines a veri etiam Divini cognitione abducunt succincta enumeratio.*]

[*Ph. Marnixii via veritatis regulis XV. complanata.*]

[*Apollinaris Syrius de veritate ad Julian Imp.*]

[*Anselmi dialogus de veritate.*]

[*Ephraem Syrus de veritate. Tom. I.*]

[*Pol. Virgil. de veritate & mendacio.*]

[*Tho. Aqu. 22. Quest. 109.*]

† *Sincere desires and endeavours to do the Will of God, better qualify and dispose Men to make a right judgment of Spiritual and Divine things.*

Bp. Tillotson, *Vol. 3. Sermon, 2, 3, 4.*

† *Sinfulness of resisting the Truth. Arch-Bp. Tillotson, p. 188. 548.*

L 4

GOOD

GOOD. EVIL.

De Principiis Justi & De-
cori. Anonym.

Bp. Taylor: *Cases of Conf.*
B. 4.

Amyraldi Disput. de natu-
ra boni moralis.

† Of the Difference of
Good and Evil Bp. *Stil-*
lingfleet, Sermon. 2. Vol. 4.

Crellii oratio de nat. Hone-
statis.

Curcellaus de jure Dei.

[Dr. Cumberland.]

A. B. King *de Origine Ma-*
li 8vo.

[Dr. Samuel Parker.]

[Dr. More's *Ethicks.*]

[*Brochmannus de bono Ori-*
ginali. Wit. 1624.]

[*Maximus Tyrius.*]

[*Jo. Stobæus.*]

[*Thom. Aquinas de mali*
causa. Sum. p. 1. q. 49.]

[*Boskier de finibus bonorum*
& malorum operum.]

Necessity of such things with respect to the
(Power imposing. **LAW**, whether arising from
the

{ Things themselves, which appearing by the light
of nature, to be necessary unto our well-being, is
called **NATURAL LAW**, or *Law of Nature*.
{ Command of some Superior, who is able to en-
force obedience. *Positive Law*

{ Obligation resulting from the observance of such
things. **DUTY.**

[*Laur. Valla de voluptate*
& vero bono.]

[*El. Lubinus de prima*
causa & natura mali.
Rost. 1601.]

[*Bapt. Platina dialogus de*
vero & falso bono.]

† Lord Bacon's *Essay*. 13.

† Bp. Taylor *duclor dubitan-*
tium, lib. 3. c. 2. l. 2. c. 3.

† Moral good and evil,
Mr. *Lock* of humane
understanding, p. 192.
195.

† The Being of God the
foundation of Morality
and Divinity, p. 356.

† *De bono & malo. Philaretii*
Ethica, p. 124.

† Doing good, the great
concernment of every
Man, and in every Man's
Power. Bp. *Sharp*, Ser. 3.

CERTAINTY.

Velibustus de principis
Certitudinis.

LAW.

LAW.

Suarez. de Legibus.

Bp. Taylor: Cases of
Consc. B. 3.

[Dr. Zouch.]

[Carol. Molinaei Oratio de le-
gibus.]

[Jac. Typotius de legibus
divinis & humanis.
Franc. 1595.]

[Maymonides de Fundamen-
tis legum. Amst. 1618.]

[Con. L' Empereur de legi-
bus Hebraeorum forensi-
bus. Lugd. Bat. 1637.]

[Alber. Gentilis disp. 3. de
lib. Juris Canonici & ci-
vilis. Han. 1603.]

[Guil. Zepperi Legum Mo-
saicarum explanatio.]

Laws, Divine, Civil, Phi-
losophical. Mr. Lock of
humane understanding.
1693.

NATURAL LAW.

Guil. Grotius de principiis
Juris Naturalis.

Joh. Seldenus de jure Nat.

Dr. Sbarrock de Officiis se-
cundum jus naturæ.

[Dr. Templer.]

Grotius de jure belli & pa-
cis in initio.

Marinus de cognitione ho-

minis, quoad lumine na-
turali attineri potest.

Bp. Taylor: Cases of
Consc. B. 1. Ch. 1, 2.

[Dr. Cumberland.]

[Dr. Parker.]

[Nic. Hemmingii methodus
apodictica de lege naturæ.]

[Jo. Osiandri Typus legis
naturæ. Tubing. 1669.]

[Sa. Puffendorf de Jure Na-
turæ & Gentium.]

Puffendorf Law of Na-
ture and Nations, Eng-
lish'd by Mr. B. Ken-
nett. 1703. fol.

[Jo. Boeclerus } Com. in
[Hen. Henniges } Grotium
[Jac. Zeiglerus } de jure
[Jo. Gronovius } belli &
pacis.]

JEWISH LAW.

† Lib. Cosri. p. 63. 114,
121.

† Of the Jewish Law and
the Cessation of it,
Mr. Fenkin, Vol. 2.
ch. 15, 16.

DUTY.

[Sam. Puffendorf de Officio
hominis & Civis juxta
legem naturalem.]

[Geor. Cassander de Officio
pii viri.]

B.

B. INTELLECTUAL Vertue may be treated of more,

[Generally, according to the different kinds of comprehending such Habits whereby we are enabled to judge aright concerning the nature of Things, what is

True or False, Good or Evil, in things

Natural, especially such as are of greatest consequence to be known, stiled KNOWLEDGE

Science, in opposition to } CURIOSITY.

Ignorance.

INTELLECTUAL
VERTUE.

[Malebranch.]

Crellius *Eth. Arist. Pars 2.*

Cap. 27. *Eth. Chr. Lib. 1.*

[Curcellai *Synop. Ethic.*]

[Bp. Ward's *Exercitatio in Hobbi Philosophiam.*]

[Dr. More's *Ethics*]

[L. Forge *de mente human.*]

† Wisdom and Understanding have sometimes different notions in Scripture, Arch-Bp. Tillotson, *Serm. p. 1.*

Mr. Lock of *Humane Understanding. fol.*

KNOWLEDGE, CURIOSITY, IGNORANCE.

Raynaudus *de Virt. Lib. 6.*

Señ. 2. Cap. 3. 4.

Crellius. *Eth. Chr. Lib. 1.*

Cap. 2.

Voetius. *Theol. Pract. Disp.*

42, &c.

Pet. Molinaus *de cognitione Dei.*

Will. Pemble: The mischief of Ignorance.

Mr. Joh. Smith: The true way of attaining Divine Knowledge.

Of Curiosity. Causes of Decay. Chap. 14.

Plutarchus *de Curiositate.*

[Th. Aquin. 2. 2. q. 167.]

[Isaias Abbas *de curiositate vitanda, ab iis qui quiescere vivere volunt.*]

[Fr. Petrarcha *de ignorantia sui ipsius.*]

[Nicolaus Cusa *Cardinalis.*]

[Lilius Gyraldus. *Tom. 2.*]

[H. Kromayer *de insana curiositate in Theologia.*]

Lip. 1660.]

[Jo. Andreas *de Curiositate pernicio.*]

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Revealed, which being supposed to come from God, every Man is by Natural Religion obliged to learn them, and to give a firm assent unto them.

FAITH. Infidelity. HERESIE.

Fit or unfit to the End they are designed for.

WISDOM, Prudence, in opposition to {CRAFT.
FOLLY.

Specially, according to the different object of it.

{God. Vide C.

{Man. Vide D.

FAITH, HERESIE.

Dr. Hammond; Tract of Heresie.

De errore & Heresi. Voetius.

Theol. Pract. Disp. 57, &c.

S. Irenaus.]

Epiphanius.]

Gabr. Prateolus de variis
sectis Hæreticorum.]

Geor. Wicelius de moribus
Hæreticorum veterum.]

Vinc. Lirinensis.]

Hen. Dodwel's dissertati-
ones in Irenæum. Oxon.
1689.]

Of the excellency of
Abraham's Faith. Arch-
Bp. Tillotson Sermon. 2.
Vol. 1.

The addition of any
thing to the Christian
Religion, as necessary
to be believed or pra-
cticed in order to sal-
vation, is a perverting
the Gospel of Christ.

Bp. Tillotson, Vol. 3.
Serm. 1.

† No pretence of infalli-
bility can justify such
additions. *id. ib.*

WISDOM {CRAFT.
FOLLY.

Gassendus. Eth. Lib. 2. c. 2.

Raynaudus de Virt. lib. 2.

Crellius. Eth. Chr. Lib. 1.

Cap. 3, 4.

Charron.

Mr. Herle,

[J. Neirembergus.]

[J. Langius de Astutia.]

[Lud. Vives Introductio ad
veram sapientiam.]

[Pr. Rosta de vera sapien-
tia. Rom. 1599.]

[Ægidii de Roma laudes
divine sapientie.]

[Jul. Cesar Scaliger de Sa-
pientia & Beatitudine.]

[Th. Aquin. 2. 2. q. 45.]

[Hi. Oforius.]

[Petrarchi dial. de vera sa-
pientia.]

† True

† True wisdom begins and is founded in Religion. Religion the perfection of wisdom. No wisdom without it, nor beyond it.

† Bp. Tillotson, Vol. 3. Sermon. 11.

C. That Knowledge we are obliged to with respect to God, may relate either to His

Existence, That He is: against *A T H E I S M*.

Essence, or nature, viz. His *S P I R I T U A L I T Y*

A T H E I S M.

Mr. John Smith.

Dr. H. Moor: Antidote.

Dr. Tillotson: The wisdom of being Religious.

Dr. E. Stillingfleet: Orig. Sac. B. 3. Ch. 1.

Mr. S. Parker: *Tentamina Voetius. Disp. Th. Par. 1. Disp. 9, 10, 11, 12.*

Bp. Andrews: Decal. Introduct. Ch. 5, 6.

Fabri Faventini Disp. 4. adversus Atheos.

Mersennus in 41. priora capita Gen.

[Dr. Cudworths Intellectual Systeme.]

[*Jo. Fabricii Apologeticus pro genere humano contra calumniam Atheismi. Heidelberg. 1682.*]

[*Jonas Berekerodus contra Atheos de aeterna divina*

† Lord Bacon's Essays, 22. 23.

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[Thomas Campanella.]

[D. Derodon.]

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[*Fani Fani disputationes contr. Athe. Hafn. 1660.*]

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Dr. Tenison's Sermon of
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† Dr. Gastrils Discourses.

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ness of Atheism. 1694.
Quarto.

† Lord Bacon's Essay. 16.

† *De Dei existentia & Attri-
butis. Pfanneri syst. The-
ologia Gentilis*, p. 33, 145.

† Gods existence evident
and obvious to reason.

Mr. Lock Human under-
standing, p. 30. being
of God certain. 33.

† *De variis Dei nominibus.*

Joan. Grandis differ. Phi-

Excellencies, and ATTRIBUTES, whether
First and Primary.

† Incommunicable, viz. His being

(One and alone, without any Partnership in his
Essence. Essential UNITY, in opposition to
POLYTHEISM.

† Free from allkind of Charge, as to his Nature, or
Inconstancy as to his Purpose. IMMUTA-
BLENES.

(Not bounded by place or duration INFINITE-
NESS, IMMENSITY, ETERNITY.

ATTRIBUTES in general.

School-men. Com. pla.

Zanchius. Lessius.

Dr. Jackson.

Dr. Preston.

Dr. Bates.]

Episcopus. Instit.

osoph. & Critic. Paris.
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† The natural reasons of the
existence of God, Moral
Essays, Vol. 2. p. 96.

† Arguments for the being
of God. Bp. Burnet's
Exposition of 39 Arti-
cles, from p. 17, to 23.

† *Dei essentia & providen-
tia vindicata ab Atheo-
rum nec non Epicureo-
rum blasphemiiis. Lipsii*
epist. cent. 11. ep. 26.

† *J. Barthold Niemeierus de*
*existentia Dei, de Atheis-
mo ac Deismo, de Atheis-
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Ulma. 1666.]

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tionales de Deo. Amstel.*

1677.]

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† God fills Immensity as well as Eternity. Mr. Lock's Human understanding, p. 100.]

† God is the only Happiness of Man. Arch-Bp. Tillotson, Sermon XL.

† *Deus non est corpus. Lib. Cosmi, p. 46, 364.*

† *Corporeitas a Deo removetur. Lib. Cosmi, p. 75, 77.*

† God is without body. Bp. Burnet's Exposition of 39 Artic. p. 24.

POLYTHEISM.

Bp. Andrews: Decal.

[*Dr. Cudworth.*]

[*Vossius de Idololatria.*]

[*Polytheismus vapulans; or there is but one God. By Will. Towers. Lond. 1654.*]

† *More Nevochim, p. 82.*

† *God's Eternity. Bp. Burnet on 39 Articles, p. 23.*

† *Lib. Cosmi, p. 60, 120.*

† *Dr. Moor's Dialogue. l. p. 57.*

† *Gerard de Vries de Divinis perfectionibus. 4^{to} Traject. 1695.*

IMMUTABILITY.

† *Deus misericors & ulciscens nec tamen mutatur. Liber Cosmi, p. 76.*

† *More Nevochim, p. 16.*

† *De Deo immutabili. Ger. de Vries. exercit. XII. p. 91.*

Dr. Tenison of Idolatry 4^{to}.

INFINITENESS.

[*Alex. Hales de infinitate Dei. Sum. par. 1. q. 6.*]

[*Cajetani Opusc. 2.*]

[*Tho. Aquinas. Sum. par. 1. q. 7.*]

[*Jo. Wigandus de ubiquitate Dei.*]

Communicable, belonging either to the Divine

Under

Understanding, whereby he doth most perfectly
 Know the nature of all things. KNOWLEDGE.
 Apply the fittest Means to Ends. WISDOM.
 Superintend All and every individual. PROVIDENCE.

KNOWLEDGE. Wisdom.
 PROVIDENCE.

Egid. Estriz. *de sapientia Dei*. Ant. 1672.]

Voetius *Disp. Theol. Par. 1. Disp. 14, &c.*

Guil. Pemble, *de Providentia*.

Dr. Jackson, of Providence.

[Dr. Cradock's Sermon of Providence.]

[Charnock.]

Plutarchus *de iis qui tarde a Numine corripuntur*.

Seneca, *cur bonis viris mala accidunt*.

Divine Dialogues concerning Providence, by Dr. Henry Moor.

[S. Chrysostomi. Tom. 1. Frontonis Ducae. Sec. 61. Orat. Sex de Providentia.]

[Tom. 4. de Providentia. l. 3.]

Geor. Calixtus *de providentia*. Helm. 1635.]

Jo. Faustii *disquisitio ex Ast. 17. 28. de divina motione. sc. de immediat. Dei concursu*. Argent. 1664.]

[Bp. Wilkins of the Beauty of Providence.]

[Hul. Zwinglius.]

[M. Wesselius Groningensis op. p. 711. Amstel. 1617.]

Jo. Delphinus *de Providentia Divina. lib. 3. Rom. 1588.*

[And. Fricius Modrevius *de prædestinatione & providentia divina*. Basil. 1562.]

[Th. Gianninius *de providentia ex mente Platonis*. Patav. 1588.]

[Hierocles *de providentia & fato*.]

[Hakewell's Apology.]

[Did. Ruiz *de Providentia Dei*. Lugd. 1631.]

[Claud. Seiffellius.]

[S. Rutherford.]

[D. Salvianus.]

[J. Trithemius.]

[Jo. Saubertus *lib. provident. Divin. ex Malach. 3. 16. Norim. 1643.*]

[Jo. Francisc. Picus Mirand. *de Providentia contr. Philosophastros*.]

[Theodoret. Tom. IV. Sirmondi. *Orationes X. de Providentia*.] [S.]

[*S. Basilius. Orat. 19.*]

[Dr. John Moor's two Sermons of the Wisdom and Goodness of Providence.]

† *Si Deus scit possibilia*, More Nevochim. p. 392.† *Philosophorum objectiones contra universalem Dei scientiam omnium particularium refutantur.* More Nevochim. p. 372.

† Of the necessity of not trusting the conduct of ones life to chance, and of not guiding it by the rules of fancy. Moral Essays, Vol. 2. p. 117. to 139.

† Will, stiled *Holiness*, comprehending his readinessto procure the Happiness of his Creatures GOODNESS.

† Deal according to the deserts of his Creatures, and his declared Will. JUSTICE.

† Make Good his Promises. VERACITY. Faithfulness.

† Faculties of Acting, namely his Ability to do all such things, the doing whereof doth argue Perfection, and not imply any contradiction. POWER, Omnipotence.

† Right to govern and dispose of his Creatures as he pleases. DOMINION.

Arising from the First,

{ Perfection:

{ Glory.

{ Blessedness.

† God's Government of the World, matter of rejoycing to Mankind. Bp. Sharpe, Sermon. 13.

† Of the nature and ends of Providence: Dr. Grew's Cosmologia. Book 3.

† Success not always answerable to the Probability of second causes. Arch-Bp. Tillotson, Ser. XXXVI.

† Dr. Sherlock, Dean of St. Pauls, of Divine Providence.

† *De Providentia Dei.* More Nevochim. p. 371.

GOOD:

GOODNESS, JUSTICE,
FAITHFULNESS,
MERCY.

De Justitia Dei. Voetius
Disp. Th. P. 1. Disp.
19, 20, 21.

Mr. Sam. Parker.

Erasmus de immensa Dei
miserecordia.]

J. Fisher. Ep. Roffen. de fi-
ducia & misericordia
Dei Opusc. Col. 1556.]

Bp. Taylor's Sermons of
the Miracles of Divine
Mercy.

Dr. Barrow's Sermon of
the Goodness of God.
Vol. 3.]

God is not the cause and
Author of Sin. Dr. Sher-
lock of Providence,
p. 175, to 200.

Of the Goodness of
God. Dr. Lucas's En-
quiry after Happiness,
Vol. 1. p. 70.

God cannot have two
Wills.

The distinction of Gods
secret and revealed Will
unreasonable. Bp. Taylor,
ductor dub. lib. 1. c. 2.

Of the Severity of Gods
Judgments, the mixture
of his mercy in the
midst of his Severity.

Bp. Stillingfleet, Vol. 1.
Serm. 1.

† Mistakes concerning the
Nature of Gods Good-
ness. Dr. Sherlock of
Providence, p. 216.

† The perfection of the
mercy of God. Dr.
Whichcot, Vol. 1. Serm. 2.

G L O R Y of G O D.

† *Liber Cozri, p. IV. p. 227, 8.*

† *Maimonides More Nevo-*
chim. p. 1. c. 64.

H O L I N E S S.

† Absolute holiness in God
only, Mr. Mede, Lib. 1.
Disc. 2.

P E R F E C T I O N of G O D.

† How to rectify our
thoughts concerning
the Divine Perfections.
Bp. Tillotson, Vol. 6.
Serm. 1.

† Concerning our imitati-
on of the Divine Perfe-
ctions, Vol. 6. Serm. 2.

P O W E R. O M N I P O -
T E N C E.

Voetius Disp. Theol. P. 1.
Disp. 22, &c.

[*Fran. Titelmanus.*]

Mr. Sam. Parker.

[*Jo. Faustius de omnipoten-*

tia Dei. Argent. 1662.

[*Hen. Hopfnerus de Omnipotentia Dei. Arg. 1662.*]

† *Deus non opus habet instrumentis. Lib. Cosmi, p. 47.*

† *Causa Causarum. Idem. p. 267.*

† Incomprehensibleness.

D. That knowledge which by the Light of Nature is attainable concerning *Man*, may relate either to his.

Parts.

{ Body with reference to its

{ Perfect frame.

{ Infirmities.

{ AFFLICTION.

{ SICKNESS.

AFFLICTIONS, PROSPERITY.

Rp. Hall: Balm of Gilead.

Magdalen's Tears.

Dr. Patrick: Hearts-ease.

Cardan. *de utilitate ex adversus capienda.*

[*Bernardinus Obicinus de adversis patien. ferend.*]

[*Petrarcha de remediis utriusque fortune.*]

[*Marcus Antoninus.*]

[*Epicletus.*]

[*Arrianus.*]

[*Simplicius.*]

[*Jo. Stobæus.*]

[*Seneca.*]

[*Plutarch.*]

[*M. T. Cicero*]

Dr. Lucas, Serm. VII.

DOMINION.

Mr. Sam. Parker.

[*Curcellæus de jure Dei in creaturas innocentes.*]

[*Geor. Lehman de jure Dei in creaturas. Lip. 1681.*]

[*Jo. Gersen de Tribulationibus. Par. 4.*]

[*Jo. Eldanensis de Prosperitatis damnis.*]

[*S. Chrysostom. Tom. Front. Ducai. p. 713.*]

[*Paulus Aresius de remediis Tribulationum.*]

[*Pet. Ribadeneira de Tribulationibus hujus Seculi. Lib. 2. Colon. 1604.*]

[*Judge Hales's Contemplations.*]

[*Dr. Clager's Sermon XVI.*]

† Prosperity and Calamity of States from God.

Jackson, 2. Tom. p. 29.

† Of Submission to God under Afflictions

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Sufferings. Dr. *Sherlock* of Providence, p. 348.

The End and Reason of Afflictions. Bp. *Tillotson's* Sermon. 9. Fol.

Affliction the fittest time to glorify God in, Mr. *Mede*, p. 251.

Afflicted piety to be preferred before the greatest Prosperity of a sinful Course. Bp. *Tillotson*, Vol. 1. Sermon. 3.

The condition of good Men in this World is troublesome and unsettled, it implies a tendency to a happier condition when we shall go hence. Bp. *Tillotson*,

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[Bp. *Andrews* Directions for Visitation of the Sick.]

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[*S. Chrysostom. de adversa valitudine*. Tom. 6. p. 785.]

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 [Geor. Menzii *Praxis quadrigena benemoriendi, & moribundis assistendi.* Col. 1665.]
 [Ph. Mornai *Christiana ac*
 SOUL, with respect to its

{ Nature, being
 { Spiritual.
 { Rational.

SOUL.

The several Tracts de *Anima.*

- [Caspar Bartholinus. *Manuductio ad veram ψυχολογίαν.*
 [M. Aur. Cassiodorus de *anima.*
 [Jo. de Voisin *Versio & Com. ad disputationem Rab. Israelis de anima.* Lutetia. 1635.]
 [Tho. White of the middle state of the Soul.]
 [Mr. Glanvil of the *Præexistence of Souls.*
 [B. Bebelius *adversus Præexistentiam Animarum.* Argent. 1671.]
 [Jo. Durrius de *humanarum Animarum ad posteros prapagat.* Nor. 1674.]

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IMMORTALITY.
 Menasseh Ben Israel de Im-

pia consideratio vite mortisque & humanarum actionum.

- [Dr. Wake's *Preparative for Death.*
 † Lord Bacon's *Essay.* 2.

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[Jac. Thomassius contra *Sandum de Præexistentia animarum.* Lips. 1674.]

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† Necessity of Caring for the Soul. Preface of the whole Duty of Man

† How Bodies and Spirits are United. Bp. Burnet's *Expos.* 39 Artic. p. 35.

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Gassend. de *Immort. Anim.*
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tality of the Soul.
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talitas animæ ex solo lu-
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Ghost, being a Transla-
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Faculties,

{ Understanding.

{ CONSCIENCE.

{ Memory.

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mæ immortalitate.][M. Boxbornei Oratio de
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te. Lug. Bat. 1637.]† Bp. Moor's Sermon of
the Immortality of the
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the Immortality of the
Soul. Moral Essays,
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stes, Lib. Cofri, p. 72.† J. N. Hardschmidii Im-
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[*Lud. Schidlerus de Consci-
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is & scrupulis Conscien-
tia.* Brux. 1661.]

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Conscientia, variisque e.*

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Acts.

Common places.

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Case of a scrupulous
Conscience.]

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† A Conscience void of
offence towards God
and Man. Arch-Bishop
Tillotson's Sermon. 38.

† *Conscientia, quid & quot-
uplex, recta Probabilis
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bilis, dubia, scrupulosa.*
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turae.* lib. 1. c. 3.

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Eth. 1. 1. c. 2.

LIBERTY of human

[*Dr. Templer against
Hobbs.*]

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Luth. } de } servo. } trio.

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bero arbitrio.* Ant. 1576]

[*Seb. Castalio Dialog. IV.*]

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† Liberty defin'd amiss by the Heathens. Dr. Jackson. 3 T. 48. in what it consists. 49.

† Notion of Fate Stated. Dr. Lucas's Enquiry after Happiness. 1 Vol. p. 148.

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REWARD and PUNISHMENT.

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bus virtutis. id. c. 3.*

† *De virtutis acquirenda
adminiculis. in genere
id. c. 13.*

† *Vice, Wherein it con-
sists. Mr. Lock's Human
Understanding, p. 405.*

† *The greatest Judgment
which can befall a Peo-
ple, is the taking away
the Kingdom of God*

from them; the great-
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vouchsafed, is Gods
giving his Kingdom to
them. Bp. *Stillington*,
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genere, item de Commu-
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liness.*

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ing God. id. Vol. 1.
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[*Dr. C*

[*Philo Judeus de præmiis & pœnis.*]

[*S. Chrysostom. de præmiis sanctorum.*]

[Bp. Sanderſon, Sermon 3d. *Ad Populum.*]

† *Joannis Dickensoni Speculum Tragicum, in quo judicia divina, & imbecillitas humana insignibus exemplis declaran-*

tur. Lug. Bat. 1603.

† Reward of Righteousness. Dr. *Lucas's* Sermon of reward and punishment in another Life. Dr. *Lucas's* Practical Christianity. p. 155.

The several Sermons Preach't before the Societies for Reformation of Manners.

E. Moral and Practical Virtues, are either more *General*, viz. Such virtuous habits as are common to both Tables, whereof such as relate to our

Inclination of mind, to do whatsoever shall happen to be our duty, *Universal JUSTICE*, to be expressed by

Walking unblameably and exactly according to the rules we profess, *GOOD WORKS*, *Licentiousness*.

Acknowledging the favours we receive either from God or Man. *GRATITUDE*. *Ingratitude*. Being humbled for our failings, and amending them.

UNIVERSAL JUSTICE.

[F. Paul's Hist. of the Council of Trent. lib. 2. p. 184.]

[*Pet. Victorius in Arist. Rhet. lib. 1. p. 135.*]

[*Raynaudus de Virt. Lib. 3.*]

[*Crellius. Eth. Arist. P. 2. C. 16.*]

[*Gassendus. Eth. Lib. 2. C. 5.*]

[Dr. Goodman's Golden Law.]

[Dr. Cumberland of the

great Law of Nature.] [Dr. Parker.]

Sr. Rich. Blackmore on the Laws of Nature. 1716. 8vo.

[*Lam. Velthufius de justitia divina & humana. Ultr. 1664.*]

[*B. Dornay Praxis justitiæ Christianæ. Col. 1630*]

† *De justitia & equitate. Philareti Ethic. l. 1. par. post. c. 9.*

GOOD-

GOODWORKS.

Homilies. Vol. 1. 5.

[Limborch. Theol. Christ.
lib. 5. c. 3.][Th. Peltanus de tribus bo-
norum operum generi-
bus, Eleemosyna, jejuni-
o & oratione: deque eorun-
dem vi, usu, & ratione.][G. Wicelii Insignium loca-
torum V. T. Comprehen-
sio de absoluta necessitate
bonorum a fide operum.
Col. 1548.]

[Episcopius. Disput. 13.]

[Fr. Balduinus de necessitat.
bonorum operum.]

[Abr. Calovius.]

[Mr. Mede. b. 1. Disc.
39.][Dr. Sharp's two Ser-
mons of the Duty
and Happiness of do-
ing good.]

[Dr. Sherlock.]

REPENTANCE, *Impenitence*, hardness of Heart.Ability to withstand and overcome the Temptations
whereby we may be hindered in our duty, whe-
ther such temptations do proceed fromHart or Danger. FORTITUDE, Courage. COWAR-
DICE.

REPENTANCE.

IMPENITENCE.

Raynaudus de Virt. Lib. 4.

Sect. 3. C. 3.

[Dr. Bull.]

† About the Merit of
good Works, Dr. Jack-
son. 3. Tom. 554 to 573.

GRATITUDE. INGRAT.

Raynaudus de Virt. Lib. 4.
Sect. 2. Cap. 9. 10.Crellius. Eth. Arist. P. 2.
C. 19.

Gassend. Eth. 1. 2. c. 6.

[Limb. Theol. 1. 5. c. 49.]

[Jo. Genitius de Ingrati-
tine. 1675.][Rob. Sharrock de Offi.
cap. 5. ult. Edit.][Car. Paschali cenzura in-
grati animi. Genev.
1620.][Justin Martyr cur. in-
gratis Deus benefaciat. p.
394.]

[Erasmus. Tom. 5. p. 900.]

[Bp. Ward's Sermon a-
gainst Ingratitude.]

Homily. 2. 20.

Mr. Perkins: Exhort. to
Repentance.

Bp. Taylor.

Dr. Hammond,

Mr. Fenner of late Repentance.

Causes of Decay. Ch. 7.

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[Dr. Wake's two Sermons of the causes and danger of delaying Repentance.]

[Jo. Bogermanni Meditationes in historiam lapsus Davidis. Herb. 1616.]

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[D. Petavius de Pœnitentiâ ritu veteri in Eccles. Par.]

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[Dr. Claget, Sermon XII.]

[Dr. Calamy, Sermon X.]

[Dr. Goodman's Parable of the Prodigal.]

[Acta Theologorum Wirtemberg. Grace & Lat. p. 89, 177. An. 1583.]

[Hist. of the Council of Trent, p. 324, &c.]

† Repentance causeth joy in Heaven. Abp. Tillotson's Sermon XVI. Fol.

† Parable of the ten Virgins, Abp. Tillotson's Fol. Sermon XXXI.

† The way to prevent the ruin of a sinful People, id. Sermon XXXVII.

† Clark's Essays.

† Repentance and the Motives to it. Dr. Lucas Sermon XI.

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† Of the necessity of Repentance, and of the Grounds to encourage Men to repent. Bp. Stillingfleet. Vol. 3. Sermon. I.

† That Faith in Christ without Works of Obedience, and amendment of Life, is not sufficient for Salvation.

Mr.

Mr. Mede. B. 1. Dif. XL.

† Repentance, what with the Parts thereof, what Contrition, with the several Degrees of it.

Mr. Mede. B. 1. Dif. 25.

† The Penitent Thief, no encouragement for a Death-bed Repentance.

Dr. Stanhop's Sermon. IV.

† St. Peter's Fall and Repentance. Sermon. V. VI.

Dr. Payne of Repentance. 8vo.

Dr. Goodman's Parable of the Prodigal. 4to.

FORTITUDE.

Raynaudus de Virt. Lib. 5.

Crell. Eth. Arist. P. 2. C. 14.

To be expressed by

A resolute PROFESSION of what we believe to be our Duty, and a readiness to suffer for it (when there is occasion) by being *Confessors* or *Martyrs*.
An encouraging and defending others (by all lawful ways) in their adherence to Religion, in opposition to PERSECUTION.

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Dr. Hammond. Pract. Cat.

B. 2. Sect. 1.

[Dr. Kidder.]

[Dr. Barrow's Sermons, Vol. 3.]

[Dr. John Moor's Sermon of Patience and

Gassendus. Eth. L. 2. C. 3.

Limb. Theol. 1. 5. c. 55.]

[H. Drews de fortitudine Christiana. Lib. 2. Lug. Bat. 1588.]

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[Les. de just. & jure, 1. 3.]

[Philo Hebraeus. Tom. 2.]

[Trahern's Ethics.]

[Dr. Scot's Christian Life, p. 1. c. 3. S. 1.]

[Pet. Victorius in Arist. Rhet. p. 135.]

† De fortitudine Philareti Ethica. p. 216.

Consolatory Discourse on the Death of Friends, by Dr. Patrick. 1682. 8vo.

Submission to Authority.]

† The Disproportion between Christ's Sufferings and ours, the Encouragement we have from his Sufferings to bear our own. Bp. Stillingfleet, Vol. 1. Sermon. 6.

† Men suffering for Religion,

gion, may with confidence commit themselves to the particular and more especial Care of Divine Providence. Vol. 3. Sermon. 14. 15.

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{ God. Vide F.

{ Man. Vide L.

Christiani hominis in persecutione constituti. Lov. 1679.]

[C. Kortholtus *de persecutionibus Ecclesiæ.* Jen. 1660.]

[Joh. Quenstedt *de persecutione veræ Ecclesiæ* Witterb. 1676.]

[Ep. Claud. Aquavivæ *de recursu ad Deum in persecutionibus.* inter Ep. Soc. Jesu.]

[Grotius in Apoc. p. 1166.]

[S. Augustinus. Tom. 10. Sermon. 30. ad fratres.]

[Petrus Archiepisc. Alexandrinus *de iis qui tempore persecutionis a fide exciderunt.*]

Dr. Kennett of Benevolence to the Distressed Palatines. 1709.

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TEMPERANCE.

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Subject.

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 † Self-love how destroy'd [*Limborch. p. 593.*]
 in us. *Dr. Barrow, Vol* [*R. Sharrock de sui amore*
1. Sermon. 26. 353. Sermon. *Off. c. 6.*]
38. p. 386. [*Moral Essays. Vol. 3.*]

F. The Moral Vertues and Duties we are obliged to
 towards God, may be distinguished into such as are
 either more

(*General*, namely, those habits whereby we are ena-
 bled and enclined for

{ Observing of first Table duties, *HOLINESS*,
 Godliness, Sanctity, Piety.

{ Expressing our esteem of God's Transcendent Ex-
 cellencies, *WORSHIP, Adoration.*

(*Special kinds of Worship.*

HOLINESS.

Crellius. Eth. Chr. L. 2. C.

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 linefs, *Mr. Mede, B. 1.*
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 lency of Holiness. *Mr.*
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Brute.

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 their Passions, their
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 in a Christian's Con-
 versation. *Dr. Stanhope.*
Serm. 2.

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† The necessity of Holiness.
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[Jo. Dallæus de cultus religiosi objecto.]

[S. Cyrillus de adoratione. Lovan. 1675.

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Internal, required in the first Commandment, comprehending such affections as are most suitable to those Excellencies which we apprehend in the Divine Nature: According to which those perfections which are

Absolute, viz. his Wisdom, Goodness, Power, must work in the Mind,

AFFIANCE. Trust. Faith.

Hope. Confidence.

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Foy.

Opposit. to

T R U S T. H O P E.

[Bp. Sanderson, Isa. 52. 3.]

— Idem. Psal. 27. 30.

[Dr. Outram's Sermon VII.]

[Pet. Victorius in Arist. Rhet. l. 2. p. 283.]

[St. Austin. Tom. 1. p. 126, 418.]

— Tom. 2. p. 440.

religionis. Lib. 4.]

[S. Chrysostom. de Sancto & adorando spiritu. Tom. 6. C. 19.]

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— Tom. 6. p. 174.

— Tom. 8. p. 438, 453, 457.]

† Of hope and trust in the

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Sherlock of Providence,

p. 366.

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[S. Chrysostom: Tom. 6. 58.]

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[Geor. Wicelius de fiducia speique variis, in sacris literis acceptionibus.]

[Bartholdus de fiducia in solo Deo habenda.]

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† Righteous Man's Support. Dr. Lucas, Serm. VI.

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† Of the Love of God, and of our Neighbour, Dr. Barrow, Vol. 1.

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[Limborch. Theol. Chr. L.

5. C. 24.]

[Will. Allen]

[Rodrigues.]

[Casp. Sibelii *humilitas*
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† Men ought always to
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 awful apprehension of

God in their Minds.

Bp. Stillingfleet, Vol. 1.

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† The humblest nature and

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 pose of us, must produce *Resignation.* Submission
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{ Active: Doing what he } in oppo { Disobedience. Contu-
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{ Passive: Suffering what } he inflicts. }
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[Thomas a Kempis.]

[S. Ephrem. de Timore
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[M. Antoninus vii. 41. viii.
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[Limborch. Theol. Christ.

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dience of a Christian

Man.]

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† Obedience due to God,

to his Messengers. Dr.

Jackson, Tom. 1. P. 175,

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sity of Gospel Obedi-

ence, it is consistent

with free Grace. Arch.

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Christian Obedience. 4°

G. *External* Acts of Worship may relate either to God *Himself*, required in the second Commandment, which comprehends those particular Acts and Duties whereby we are outwardly to express our esteem of him, and belief in him, by

PATIENCE towards God.

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[Dr. Warthington of Self-

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[S. Chrysostom. Tom. 1. 4.]

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60.]

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di Deum.]

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ostomi homiliis de Orati-
one. Par. 1647.]

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and Thanksgiving. *Dr.*
Sherlock of Providence,
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tures prescribe concern-
ing Prayer. *B. King of*
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p. 25.

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tria Populi Israelitici.
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† An account of the Anci-
ent Idolatry.

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p. 304.

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nesciis.*]

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bus, & de Sacrilegii
pœnis. Lond. 1590.]

[Phil. Bredenbachius de
Sacrilegorum vindictis
& pœnis. Col. 1565.]

[Alex. Alensis sum. p. 2.
q. 142]

[Tho. Aquin. 2. 2. q. 99.]

† The History and Fate of
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of Heathens, and of
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ry Spelman. 8°. 1698.

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things, or such matters as by reason of some rela-
tion to God, may be said to be called by his Name,
required in the Third Commandment, are either
more

[General, viz. A due reverence to all *sacred things*, both
in our Words and Actions. Not placing Holiness, or
Unholiness, in such things as ought not to be so
esteemed; called SUPERSTITION. Not
using such things as Vile and Common, which in
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[Dr. Jackson of the Original
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---Philosop. Op. Tom. 2. Præ-
fat. gen. p. 5, 6.]

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[Crellii Eth. Christ. p. 237.]

[Dr. Spencer de legibus He-
bræorum, 4°. p. 151.]

[Tertullian. de Oratione,
p. 134. Edit Priorii.]

[Erasmii Op. Tom. 1. p. 282.]

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[Clem. Alex. Strom. l. 2.
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[Lamb. Velthuysii Tract. de
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† Bp. Taylor's ductor dub.
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onibus. Ingol. 1615.]

[Jo. Staleni *Conscio de hor-*
rendo vitio maledictio-
num, dirisque devovendi
illos a quibus offensi su-
mus. Col. 1678.]

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[God. Stewechii *Comment. in*
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[*Concilia Maxim. Labbei*
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—Tom. x. 636.

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[St. Chrysostom. *Ecloga de*
Juramentis. Tom. 6.

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nation of Oaths.]

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mentorū, continens pre-
cipuas jurandi formul.]

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[J. Heideggeri *diatriba de*
juramento. Tig. 1670.]

[Jo.

[*Jo. Henichii dissert. de juramentis, & votis.* Rintel. 1665.]

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[*Dr. Jackson's Works,* 2 Tom. p. 975.]

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[*Aug. Pfeifferi dissertatio de festis Hebræorum.* Witteb. 1666.]

[*Andr. Wilkii Festa Christianorum Oecumenica.* Lips. 1676.]

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[*Cas. Finkius de diebus festis, qui in Ecclesiis Augustan. Confess. celebrantur.* Gieslæ. 1617.]

[*Festus*

[*Festus dies quomodo violatur. Erasmi Op. Tom. 1. p. 685.*]

[*Festorum observatio discutitur. Tom. 9. p. 944.*]

[*Festorum Onera, abusus. Tom. 9. p. 884.*]

[*Forbesii Instruct. Hist. Theolog. lib. 3. cap. 17.*]

[*Suicer. Thesau. voce Nunciæ.*]

[*Sponiiltiner. Par. 2. p. 351.*]

† The end of fasting to

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{ Aggregately, viz. Societies of Men professing the same Religion, or Assembling for the Duties of Worship. CHURCH, to be considered according to its Kind, Notes, Authority.

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[*Dr. Spencer de ratione & Origine Templi. de leg. Hebr. lib. 3. p. 284. usque ad 308.*]

[*Doctores Beveregii Annotationes in Can. Concil. Niceni primi. p. 72. usque ad 77.*]

[*Chr. Lupi Annot. in Can.*

beget humbleness and lowliness of mind. Mr. Mede, p. 1. d. 31.

† How to keep a true religious Fast. Arch-Bp. Tillotson's Serm. xxxix.

† Jo. Bap. Thiers de Festorum dierum imminutione liber. Lugduni. 1668.

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[*Jo. Ludolphi commentarii in Histor. Æthiop. p. 365. usque ad 375.*

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[*Grotius de Jure Belli & Pacis. lib 3. c. 12. S. 6.*

[*Dr. John Stillingfleet.*]

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ses. c. 31. p. 282. 676.]
[Dr. Pocock on Hosea.]

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[*Acta Theolog. Wirtemberg.*
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[*Erasmi Op. Tom. 1. 617.*

---Tom. 3. 975.

---Tom. 5. 264.]

[*Jo. Hottengeri dissert. de
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{ *Common* to every Church-member, as to their de-
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{ God, in the Duties of Worship, which must be
with ORDER, DECENCY, in opposition to
Confusion and Indecency.

{ One another; which must be with Charity, Unity,
COMMUNION, in opposition to Schism.

{ *Special.* Vide K.

ORDER. DECENCY.

[*S. Chrysostom. Tom. 5.*

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[Calvin

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{ *in 1 Ep. ad
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| [<i>Concilii Laodicensi Canones</i> 137. & 169.] | |
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PREACHING.

Exercising of DISCIPLINE.

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[Alex. Hales.]

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† A Succession of Pastors ought to be in the Church. This was settled in the Church, must continue to the end of the World. Bp. Burnet on Article XXIII.

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[*Paul. Tarnovius de S. Sancto Ministerio lib. tres.*]

[*Acta Theolog. Wirtemberg.* p. 82.]

DUTY OF MINISTERS.

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[*Dion. Monachi liber de vita Sacerdotali recte instituenda.* Hamb. 1614.]

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ones ad Concionatores.]† An Essay, and Dialogue
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1678.† Lud. Wolzogen Orator sa-
cer sive de ratione con-
cionandi.† Lud. Granatensis Rhetorica
Ecclesiastica, sive de
ratione concionandi.[De arte Concionandi Jo. a
Jesu Maria.][Dr. Wetenhal, of the
Duty and Office of
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formandis Concionatori-
bus.]

DISCIPLINE.

[P. Tarnovius.]

[Limborch. Theol. l. 7. c. 18.]

[S. Bonaventura.]

[Mr. Hooker.]

[Morinus.]

[Raynaudus.]

Governed or Flock, by

{ Attendance to the Instructions of their Teachers.

{ Obedience.

{ Reverence towards them.

{ Maintenance of them.

{ Submitting to Discipline.

DUTY OF PEOPLE.

Crellius. Eth. Chr. Lib. 5.

[Limborch. l. 7. c. 17.]

[Jo. Ursinus. de Christianis
Officiis. 1646.]

[Dr. Sharrock.]

[Parable of the Pilgrim.
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[Aug. Varenius.]

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Bp. Andrews. Com. 4.
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mis Mosaicis. Franc.
1660.]

[Hutterus.]

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Sir Jam. Semple. Mr.

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[Dr. Spencer *de legibus Hebraeorum*. l. 3. c. 10. p. 95: *usque ad* 106.]

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[*Grotius de Jure Belli*, &c. lib. 3. c. 6. S. 1, 2.]

[*Car. Du Fresne Glossar.*

[*Hofmanni Lex. Univers.*

} *Voce*
Deci-
ma.]

[*H. Henniges in Grotium de Jure Belli*. p. 132.]

+ Christians ought to pay Tythes. Bp. Taylor *Duct. Dub.* lib. 2. c. 3. Prideaux *Original and Right of Tythes*. 1710. 8vo.

L. Moral Vertues towards Men, are either *General*, comprehending such virtuous habits whereby Men are enabled and inclined to

Observe Second Table Duties **PROBITY** *Honesty, Righteousness.*

Give unto others what is their own, to which they have a due right, either according to

{ *Law. JUSTICE. Injustice.*

{ *Reason. Equity. Rigor. Summum Jus.*

PROBITY.

Crellius. Eth. Oratio. 1 a.

[*Erasmi Op.* Tom. 4. p. 520.]

[*Dr. Moor's Ethics*, lib. 6.]

[*Justi Lipsii Civilis Doctrina*. lib. 1. c. 6.

---[*Monita Politica* cap. vii.]

JUSTICE.

Raynaudus de Virt. Lib. 3.

Crellius. Eth. Ar. P. 2. C. 16. 18.

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[*Limborch. Th. Chr.* 1. 5. cap. 38.]

[*Mar. Antoninus. l.* 4. cap. 10. &c.]

[*Dr. Moor's Ethics* lib. 2. cap. 4.]

[*Bp. Sanderson, Job* 29. 14, 17.]

[*Jo. Lipsii Civilis Doctrina. Lib.* 2. c. 10, 11.]

[*H. Grotius de Jure Belli*, l. 1. c. 1. 2. c. 20. &c.]

[*Henniges in Grotium de Jure Belli*. p. 70. *usque ad* 79.]

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[P. Viſtorius in Aristot. Rhet. p. 135.]

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[S. Puffendorf Element. Jurisprudentiæ. lib. 1. p. 203. usque ad 210.]

[Gassendi Eth. p. 799. ad 808, Op. Tom. 2.]

[Ric. Zouch Element. jurispr. Par. 1. Sect. 2.]

[D. Cumberland de legibus Naturæ. C. V. p. 340.]

[Limborch. p. 538. ad 545.]

† Justificationum, Personarum, universalis. Puffendorf de jure Naturæ. Lib. 1. C. vii. Sect. 6, 7, 8, 9, 10.

† Whichcot's Serm. 11. Vol. 2.

EQUITY.

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Mr. Perkins: Treatise of Christian Equity.

[Mart. Martini Christiana Pietas & Equitas. Brem. 1618.]

[Bp. Saunderson, Exod. 23. 1-3. Æquitatis Officia.]

[Limborch. p. 541, 542.] Curcellæi Op. p. 612, 613. 1012.]

[Bp. Taylor's Ductor dubitantium. lib. 3. p. 678. 727. 730.]

[Gassendus in lib. X. Diog. Laertii. p. 1524, 1526.]

Help others, with what is our own; being ready to afford our best assistance for the promoting of our Neighbours Welfare. CHARITY. Uncharitableness.

Special.

{ Social, and Homiletical, such as do more immediately concern our demeanour, as we are Members of Society; in the fifth Commandment. Vide M.

{ Solitary, namely, those virtuous habits whereby we are to regulate our selves, viz. our

{ Actions, with respects to those Interests of

{ Life, in the sixth Commandment, Vide Q.

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{ Words and Credit, in the ninth Commandment. Vide T.

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Bp. Andr. Com. 5. Ch. 1.

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[Seb. Schmidt. de Charitatis præstantia. Arg. 1668.]

[S. Theodoretus. Oratione de Charitate.]

[Hugo de S. Victore de laude Charitatis.]

[Abas. Fritzschius. Jus ac regimen Charitatis Christianæ in causis civilibus. 1681.]

† Devotion and Charity. Dr. Lucas Serm. 4.

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[Limborch. P. 525. ad 538.]

[Curcellæi. Op. P. 595. ad 606.]

[St. Chrysostom. Ecloga de Eleemosyna. Tom. 6. P. 870. Usque ad P. 893.]

[Mr. Norris's Measure of Common Charity. Sect. IV. P. 118.]

† Launoii (Joann.) de cura Ecclesiæ pro Miseris & pauperibus liber. Lutetia. 1663.

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† Of the Remedies against Suspensions. Moral Essays. Vol. 3. Tr. 6.

† Un

† Uncharitableness to the Poor, a great and damning Sin. Abp. Tillotson Vol. 5. Sermon 10.
† Of the Proportion of

Charity. Bp. Burnet Expos of 39 Articles p. 392.
The several Spittal Sermons.

M. Homiletical Virtues are either
Common to all Degrees and Kinds of Relation, viz.
Those Virtuous habits whereby we are to be rendered useful in our general Conversations; whether such as concern

The inward temper of our Minds.

† Mutual and intimate love, founded chiefly upon the account of Vertue. FRIENDSHIP

FRIENDSHIP.

[Nicholai de Cusa Cardinalis Op. P. 372, 420, 445, 455.]

[Plato Ed. Serrani. Vol. 1. P. 510. Vol. 2. P. 214, 339, 837. Vol. 3. P. 322, 334.]

[Aristoteles Ed. Du Vallii. Tom. 2. P. 106, ad 129. de Morib. Lib. 8.]

[Porphyrius de vita Pythagoræ. P. 9, 22. Ed. Luc. Holsten. Romæ 1630.]

[Marfil. Ficini Opera. Tom. 1. P. 712, 721, 752, 753. Tom. 2. P. 235, 913.]

[Valerius Maximus.]

[Lucian.]

[Cardinal. Bonæ Op. Vol. 1. P. 277--8, 666--9.]

[Dr. Moor's Ethics. L. 2. C. 8.]

[Amici veri Proprietates. Suiceri Thesaur. voce φίλοι.]

The Moralists.

Cicero } de Amicitia.
Danaus }

Raynaud. de Virt. L. 4. S. 2.

Crellius. Eth. Ar. P. 4.

Gassendus. Eth. L. 2. C. 6.

Plutarchus de Amicorum multitudine.

Bp. Taylor.

[Parable of the Pilgrim. C. 28. P. 32.]

[Sir Fr. Bacon's Essay 28.]

[Bp. Wilkins Sermon, 9.]

Grotius de jure belli prolog. P. 11. Lib. 2. C. 1.

9. Lib. 3. C. 15. Sect. 15, 16.

O 2

[Dr.]

[Dr. Donn's Sermon, *Rom.*
12. v. 20.]

[Jo. Bourgesius de *Amicitia*
& *Caritate Christiana.*
Duac. 1638.]

[Just. Lipsii. *Oper. Fol.*

Tom. 2. P. 207.

Tom. 3. P. 392.

Tom. 4. P. 514.

[Ejusd. *Com. in Senecam.*
P. 177. 234.]

[Dr. Moor's *Ethics. Lib.*
2. C. 8.]

Angel. Politiani Op. Fol.
P. 8, 9, 23, 35, 176.]

[Mr. Norris's *Measures of*
Friendship. Sect. 5. P.
124.]

[*Simplex in Epictetum,*
P. 134, 135, 178, 183,
184.]

[*Arrianus in eundem, P.*
241, 244, 245.]

Making due Allowance for the infirmities of others,
and putting the best construction upon things,
when there is not evident Reason to the contrary.

CANDOR. Ingenuity. Good-nature.

Our outward carriage, by

[A facility in our converse, together with a care not
to offend; but rather by all honest ways to please
those we converse with. COMITY, *Courteousness*,
in opposition to FAWNING and MOROSE-
NESS.

Observing a just decorum in our carriage. GRA-
VITY. AFFECTATION.

Being true to our Obligations. FIDELITY. Faith-
fulness. UNFAITHFULNESS.

CAN-

[Diodor. Taldeni *disserta-*
tio 14. de Officiis Regie
prudentia in Amicitia.]

[Dr. Barrow's *Works,*
Vol. 1. P. 39.]

[*Erasmi. Op. Tom 1. 743.*

Tom. 4. 359, 369, 478,

586, Tom. 3. 572.

Tom. 5. 514, 515.

Tom. 1. 195.]

[*Fran. Petrarchus de reme-*
diis utriusque Fortuna.]

[*Jo. Pici Mirandula. Op.*

Tom. 1. P. 45. 210, 245,

254. Tom. 2. P. 570,

857, 116, 117.]

+ *S. Augustinus de amici-*
tia, Lib. 5.

+ *De amicitia bonorum*
cum bonis, & de virtute
quodam modo sui mer-
ced. Philareti. Ethic.
L. 2. C. 5.

C A N D O R.

- Crellii. Eth. Ch. L. 4. C. 27.*
 [Limborch. Th. Chr. L. 5.
 C. 46.]
 [Moral Essays. Vol. 1.
 Treat. 5.]
 [Dr. Moor's Ethicks, L. 2.
 C. 8.]
 [Mr. Kettlewell Measures of
 Obedience, P. 120]

C O M I T T.

- Raynaudus de Virt. L. 4.*
 Sect. 2. Cap. 11. 12.
Crellius. Eth. Ar. P. 2. C. 22.
Eth. Chr. L. 4. C. 10.
 [Dr. Moor's Ethics. L. 2.
 C. 8.]
 [Humanitatis Officia. Cur-
 cell. Ethic. C. 12.]
 [Dr. Cumberland, p. 363.]
 [Of Christian Civility.
 Moral Essays. Vol. 2.
 P. 233, to 256.]

G R A V I T T.

- [*Crellius. Eth. Chr. Lib. 4.*
 Cap. 26.
 [Dr. Cumberland. *de leg.*
Natura, P. 363.]
 [Val. Maxim. L. 6. C. 4.]
 [Morum gravitas in perso-
 nis in Episcopos promo-
 vendis diligenter inqui-

renda. Concil. Max. Lab.
 Tom. 14. 219, 496.
 Tom. 15. 1209.]

F I D E L I T Y.

- Raynaudus de Virt. L. 4.*
 Sect. 2. Chap. 17, 18.
Crellii. Eth. Chr. L. 4. C. 4.
 [Limborch. Th. Ch. L. 5.
 C. 48.]
 [Dr. Cumberland, P. 365.]
 [S. Pufendorf *Elementa ju-
 risprud. L. 2. P. 309.*]
 [Grotius *de jure belli. L. 3.*
 C. 1. S. 7, 8. L. 3. C.
 19. S. 2, 13, 15.]
 [Pet. Gassendus in *Lib. X.*
Diogenis Laertii, P.
 1478.]
 [S. Pufendorf *de jure*
Natura. L. 3. C. 4.]
 [Dr. Moor's Ethics, L. 2.
 C. 8.]
 [Mr. Kettlewell Measures of
 Obedience, P. 115.]
 [Tostatus in *Exod. Tom. 1.*
 271. in *Math. Tom. 6.*
 60, *Tom. 7. 402.*]
 [Clemens Alexand. *Strom.*
 L. 2.]
 [St. Chrysostom. in *Psal.*
 145.]
 [Suiceri *Thesaur. Vocabulo*
Πιστός, Col. 741.]

A readiness to promote Quiet and Good-will amongst Men. **PEACEABLENESS, CONTENTIOUSNESS.**

Special. Vide N.

BENEFICENCE.

Crellii. Eth. Ar. P. 2. C. 19.

Eth. Chr. L. 4. C. 11.

[*Limborch. Y. 5. C. 44.*]

[*Grotius de jure belli. L. 2. C. 15. S. 10.*]

[*Pufendorf de officio hominis. Lib. 1. C. 8. S. 5.*]

[*Benefaciendi modi quadri-farii, Lipsius in Senecam. P. 263, 266, 269, 539.*]

[*Mr. Kettlewel of Obedience, P. 126.*]

PEACEABLENESS.

Homily against Contention, Vol. 1. 12.

† Of a peaceable temper and carriage. *Dr. Barrow, Vol. 1. Serm. 29.*

Crellii Eth. Chr. L. 4. C. 12.

Bp. Reynolds: Peace of the Church. Peace of Jerusalem. Brotherly Reconciliation. Brotherly Agreement.

Dr. Hammond. Pract. Cat. B. 2 Sect. 1.

Mischief of Disputes. Causes of Decay, &c. Chap. 9, &c.

[*Limborch Theol. Chr. L. 5. C. 43.*]

[*D. Sharp's Sermon of the things that make for Peace.*]

[*Mr. Kettlewel of Obedience, P. 127.*]

[*Mr. Norris on the Beatitudes, P. 174, to 203.*]

Mr. Gardiner on the Beatitudes. 8vo.

[*Moral Essays, Vol. 1. P. 173, to 294.*]

[*Mr. Kettlewel Measures of Obedience, P. 114.*]

[*Lipsii. Op. Tom. 4. p. 148. describuntur Pacifici.*]

[*Tostatus in C. V. Matth. Tom. 2. 10.*]

[*Lud. Vives de concordia. Op. Vol. 2. P. 756. usque ad 861. Idem de Pacificatione. Vol. 2. P. 863. ad 881.*]

[*Thomæ Hayn de pace Ecclesiastica liber. London. 1639.*]

[*Bp. Taylor's Life of Christ, P. 228.*]

[*Dr. Cave's Primitive Christianity, P. 3. C. 3.*]

[*Georgii Wicelii Methodus Concordia Ecclesiastica. Londini. 1625.*]

[*De Concordio Commentatio Cælii*

Celii Calcagnini Oper. | *am amare, Fr. Zipai de*
P. 408. ad 415.] | *Judice. L. 2. C. 26.]*
[Convenit judici concordi-

N. The more *Special Homiletical Virtues*, do concern
either the different

Degrees of Relation, whether towards

Superiors, ex parte.

Subjeſti, as *Interiors*, and at a distance from them.

HUMILITY PRIDE.

Objeſti, as to *superiors* in

Place or Gifts. REVERENCE. Reſpect. Obſervance.

Authority.

HUMILITY PRIDE.

[*Card. Bonæ. Op. Vol. 1. P.*
141. ad 145.]

Raynaudus de Virt. Lib. 6.

[*Dr. Cave's Primitive*
Christianity. P. 2. C. 1.]

Sect. 2. Cap. 16, 17, 18.

[*Dr. Moor's Mystery of*
Godlineſs, P. 361.]

Bp. Taylor : H. Liv. C. 2.

Duty of Man, P. 6.

E. Duncon. Treatiſe of
Humility.

[*Suiceri Theſaurus. Voce*
Tameſyos. Col. 1234--6.]

[*Will. Allen.]*

--- *Voce 'Υπερηφαν[ia].*
Col 1377.]

[*Bp. Patrick's Parable of*
the Pilgrim. C. XI,
XX, XXXIII.]

[*Bp. Taylor's Life of*
Chriſt, P. 364--8]

[A Parallel between
Chriſt's Humility and
the Pope's Ambition.
Review of the Council
of Trent. P. 131.]

REVERENCE.

Raynaudus de Vert. Lib. 4.
Sect. 3. Cap. 8, 9.]

[*Dr. Cumberland, P. 371.]*

Bp. Andrews : Com. 5.
Ch. 9.]

[*Aſtus & exercitia humi-*
litateſ.

[*Bp. Sanderson. 1 Pet. 2.*
17.]

Governing. LOYALTY. Subjection. Rebellion.
Commanding. OBEDIENCE. DISOBEDIENCE.
Punishing. Submitting to Justice, and suing for
Mercy. SUBMISSION. CONTUMACY.
Inferiors. Vide O.

Kinds of Relation. Vide P.

LOYALTY REBELLION.

Homily against Rebel.

See the Head of Political
 Duties.

Bp. Ward. Sermon on the
 5th. of November.

Mr. Dudley Diggs.

Bp. Fearn.

Bp. Taylor: Cases of
 Conf. B. 2. Ch. 3.

[Dr. Sherlock.]

[Sir Robert Filmer.]

Dr. Cave's Primitive
 Christianity, P. 3. C. 4.]

† Bp. Burnet's Exposition
 of the 37th Article.

Bp. Hoadly Measures of
 Submission.

Mr. Lock of Government,
 &c.

OBEDIENCE.

Raynaudus de Virt. Lib. 4.
 Sect. 3. Cap. 10, 11.

Homily Vol. 1. 10. Vol. 2.

21.

Bp. Taylor: Holy Liv. C. 3.

Bp. Uther of the Power of
 the Prince, and Obedi-
 ence of Subjects.

[Limborch. Theol. Cbr. L.]

5. C. 63.]

[Pufendorf de Jure Natu-
 ra.]

[*Pietas erga Parentes,
 erga Patriam. Gassend.
 in X. Lib. Diog. Laert.
 P. 1577. ad 1580.*]

SUBMISSION.

Bp. Saunderson de obliga-
 tione Conscientie.

Bp. Andrews: Com. 5.
 C. 3.

[Dr. John Moor's Sermon
 of Submission to Autho-
 rity.]

O. Homi-

Q. Homiletical Virtues towards *Inferiors*, may be distinguished as the former, either *ex parte*

Subjecti, with respect to our Superiority; from which we should be ready (upon Occasion) to yield and stoop down. GRACIOUSNESS. Condescension; INSOLENCE, Harshness.

Objecti, as to Inferiors in

Place or Gifts AFFABILITY, Courteousness. SUPERCILIOUSNESS, Roughness.

Authority, as

Governing. Preserving such as are under us, in their just Rights, not invading of them.

PROTECTION. Good Government. TYRANNY. Mal-administration.

Commanding only such things as are fit and reasonable.

Punishing when one ought. SEVERITY. FONDNESS.

Remitting when there is just occasion. CLEMENCY. AUSTERITY.

GRACIOUSNESS.

Insolency.

[Dr. Moor's Eth. L.2. C.8.

[Mr. Ketlewell's Measures of Obedience, P. 119.]

AFFABILITY.

Superciliousness.

[Dr. Moor's Eth. L.2. C.8.

[Mr. Ketlewell's Measures of Obedience, P. 119.]

PROTECTION.

Tyranny.

[Suiceri Thesaurus voce.

Tyrannus.]

[S. Basil. Tom. 1.]

[Theodoret.]

SEVERITY. Fondness.

[Mr. Ketlewell's Measures of Obedience, P. 126.]

CLEMENCY. Austerity.

Seneca de Clem.

Raynaud. de Virt. Lib. 4.

Sect. 2. Cap. 7.

[Gassendus in Lib. X. Diogenis Laertii, P. 1513.]

[Cicero.]

[Mr. Ketlewell's Measures of Obedience, P. 127.]

[Rod. Arriaga. Tom. 5. P.

718, ad 721.

P. Those

P. Those *Homiletical* Virtues which concern the *Special Kinds* of Relation, may be distinguished into

OECONOMICAL, whether such as concern

{ *Parents and Children.*
 { *Husbands and Wives.*
 { *Masters and Servants.*

CIVIL, respecting

{ *Power and Authority. Magistrates. Subjects.*
 { *Aged and Young.*
 { *Rich and Poor.*

ECCLESIASTICAL, which relating to the Duties of Worship, may therefore be more properly reduced under the first Table.

**OECONOMICAL.
DUTIES.**

Crellius. Eth. Chr. Lib. 5.

Mr. Perkins.

Mr. Dod.

Mr. Hall's *Oeconomies.*

Dr. Gouge.

Mr. Reyner.

Duty of Man, P. 14, 15.

Plutarchus de Liberis educandis.

Sir H. Wotton, concerning the Education of Children.

[Walker of Education.]

[Of our Duties in particular Relations. Mr. Ketlewell of Obedience, P. 135. to 168.]

Bp. Fleetwood of Relative Duties, 8vo.

Dr. Kennett's *Christian Scholar*, 8vo.

[Dr. Goodman's *Old Religion.*

Of Family Piety, P. 235.

Of Family Duties, P. 254.

Of Family Discipline, P. 281.]

† Lord Bacon's *Essay* 7, *Essay* 8.

POLITICAL DUTIES.

Crellius. Eth. Chr. Lib. 5. Chap. 15.

† Duty of Magistrate and People. Dr. Lucas's *Sermon IX.*

† Of the Education of a Prince. *Moral Essay*, Vol. 2.

† Mr. Lock of Education *Episcopus. An. liceat Magistratum gerere.*

Brennii Resp. cum Episcopi notis.

Bp. Bilson, of *Subjection*

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Dr. Hammond against re-
fisting Magistrates.

[Mr. Ketlewel. *Ib.* L. 2.
C. 4.]

[Dr. Goodman's Old Re-
ligion, P. 301, 346.]

† Lord Bacon's Essay 15.

AGED and YOUNG.

[*Limborch. Theol. Chr. L.*
5. C. 58.]

[Mr. Ketlewel. *Ib.*]

RICH and POOR.

Crellius. Eth. Chr. L. 5.
C. 16.

[*Limborch. Ibid. L.* 5. C.
64.]

Mr. Ketlewel, *Ib.*]

† A Poor Man may be
dear to God. Bp. *Tillot-*
son, Vol. 5. Sermon. 11.

† The Rich Man's Duty,
the encouragement he
hath to practice it. Bp.
Sharp, Sermon. 4.

ECCLESIASTICAL
DUTIES.

[Mr. Ketlewel. Measures
of Obedience.]

Q. The Moral Virtues whereby we are to govern our
Actions, with respect to our own and our Neigh-
bour's Person and Life, are either more

{ General, namely, a care of preserving both *our own*
and *our Neighbour's Body* and *Soul*, in opposition
to the doing of any hurt to the

{ *Body*, by MURDERING, Maiming, &c.

{ *Soul*, by SCANDAL.

{ Special, respecting.

{ Others in a state of misery. MERCIFULNESS,
in opposition to CRUELTY. Inhumanity.

{ Our Offences against others, viz. our being rea-
dy to

{ Acknowledge them, not persisting in them.

{ Make Satisfaction for them.

MURDER.

Mr. Sym. Life's Preserva-
tive.

Dr. Hammond: Pract.
Cat. B. 2. Sect. 5.

Duty of Man, P. 10.

[*Quid Aristoteles sensit de*
iis qui se ipsos interfici-
unt Muret. Var. L. 4.
C. 2.]

† Dr.

† Dr. Donn's *Blaſphemy*.† Mr. Adam's Discourse a
against self-murder.† *Sapienti an fas aut jus sibi
conſciſcere mortem. Lipſii
Epiſt. Cent. 2. Ep. 22.*

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Raynaudus de Virt. Lib. 5.

Sect. 3. Cap. 3, 4.

Dr. Hammond: Pract.

Cat. B. Sect. 3.

Mr. Hales Sermon.

Bp. Taylor: Cases of
Conf. B. 3. Ch. 2.*Ant. Maſſa, contra uſum
Duelli.*

[Dr. Comber.]

† *Rhachelius (Sam.) tract
de Duellis. 4°. Race-
burg. 1670.*

S C A N D A L.

Common-pla. Caſuiſts.

Others Offences againſt us, by

[Observing a due mediocrity in the Provocations we
meet with to Anger and Revenge. **MEEKNESS.**
FIERCENESS. *Raſh Anger. Hatred. Malice.*[Bearing the Injuries of others with **PATIENCE.**
IMPATIENCE.[Being willing to *forgive* them, to be *reconciled* to
them, to overcome evil with good; in oppoſition
to **REVENGE.** *Irreconcilableneſs.***M E E K N E S S.****R A S H A N G E R.***Reynaud. de Virt. Lib. 6.*

Sect. 2. Cap. 14, 15.

Aquinas. 2a. 2a.

Jer. Dyke

Mr. Tombs

Dr. Hammond

Bp. Taylor. Exem. Sect. 14.

[That we ought not to be
ſcandalized at good
Men's Faults. Moral
Eſſays, Vol. 3. Diſc. 7.
P. 418.]† *Bp. Taylor's ductor. dub.
L. 3. C. 1.***M E R C I F U L N E S S.**
C R U E L T Y.*Raynaudus de Virt. Lib. 4.*

Sect. 2. Cap. 5, 6.

Crellii Eth. Chr. L. 4. C. 6.

Dr. Hammond: Pr. Cat.

B. 2 S. 1.

[Bp. Sanderſon, Prov. 24.
10.---12.]

Duty

Duty of Man. P. 6.

Bp. Andrews: Com. 6.

C. 6, 7, 8.

[*Limborch. Theol. Chr. L.*
5. C. 45.]

[What Meekness signifies,
Mede, P. 161.]

† Meekness in the Scrip-
ture Use is of larger
signification than in E-
thicks, Mr. *Mede*, Disc.
31 Book 1.

H A T R E D.

† Mr. *Lock* of Human un-
derstanding, P. 121.

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Raynaudus de Virt. Lib. 5.
Sect. 2. Cap. 6.

Basil. Magn. Tom. 1. Conc.
17.

Chrysost. Tom. 6. Orat. 74.

[*Tertulliani* } *Lib. de Pati-*
[*Cypriani* } *entia.*]

[Dr. John Moor's Sermon
of Patience.]

[Dr. Cave's Primitive
Christianity, P. 2. C. 7.]

[God afflicts for our good,
Mr. *Mede*, B. 1. Disc.
52. P. 295.]

— 204, 201.]

[Christians should endea-
vour to bring others to
the Knowledge of God,
Mr. *M.* 188.]

[*Arriaga de Epietia legis*
natura.]

[*Officia Furantium. Puf-*
fendorf de Off. Hom.
Lib. 1. C. 11.

[The means of Profiting
by bad Sermons. Mo-
ral Essays, Vol. 3.]

F G R G I V I N G R E V E N G E.

† Forgiveness of Injuries,
the necessity of it
proved by four Argu-
ments. Mr. *Mede*, B. 1.
Disc. 24.

Bp. Taylor: Exemp. Sect.
12. Disc. 11.

Dr. Hammond. Pract. Cat.
B. 2. Sect. 5, 9.

[Bp. Stratford.]

[Bp. Wilkins's Sermons.
XIV. & XV.]

† No Remission of Sins
without Reconciliation,
Mr. *Mede*, B. 1. Disc.
46.

R. The

R. The Virtues which concern the Government of our Actions, with respect to the Interest of *Pleasure*, are either more

General, observing a mediocrity in all sensitive Pleasure. **TEMPERANCE**, *Voluptuousness*, *Sensuality*.
Special, concerning the moderating of our natural Appetites towards.

Meats. **ABSTINENCE**. *Gluttony*.

Drinks. **SOBRIETY**. *Drunkenness*.

Refreshments from Labour. **MODERATENESS**
IN RECREATIONS. *Immoderateness* in Re-
creations.

External *decorum* and ornament. **CLEANLI-
NESS**. *Niceness*. *Slovenliness*. *Nastiness*.

Venerly, by

(Preservation of our Natural Shame, and Mode-
sty, against *Impudence*, *Obscenity*, *Lascivious-
ness*, *Wantonness*.

CHASTITY, in opposition to *Incontinence*,
Fornication, *Adultery*, *Incest*, *Rape*, *Sodomy*,
Bestiality.

**TEMPERANCE. VO-
LUPTUOUSNESS.**

[Dr. Cumberland, P.
367.]

[Dr. Patrick's Parable of
the Pilgrim. C. 32.]

**ABSTINENCE. GLUT-
TONY.**

*Raynaud. de Virt. Lib. 6.
Sect. 2. Cap. 5.*

Homily. Vol. 2. 5.

*Bp. Taylor: Holy Liv.
Chap. 2.*

Duty of Man, P. 7.

[Dr. Cave's Primitive
Christianity. P. 2. C.
4.]

**SOBRIETY. DRUN-
KENNESS.**

*Raynaudus de Virt. Lib. 6.
Sect. 2. Cap. 6.*

Homily. Vol. 2. 5.

*John Downham: Treat.
against Drunkenness.*

*Bishop Taylor: Holy Liv.
Chap. 2.*

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Dr. Hammond: Pract.

Cat. B. 3. Sect. 3.

Duty of Man, P. 8.

[M. Scrivener.]

† *Crellii Eibic. Chr.* 48. 2,

3, 4, 5.

MODERATENESS IN RECREATIONS.

Duty of Man, P. 9!

CHASTITY.

Raynaudus de Virt. Lib. 6.

Sect. 2. Cap. 7, 8.

Homily, Vol. 12.

John Downham, Treat.

against Whoredom.

Bp. Taylor: Holy Liv.

C. 2.

Dr. Hammond: Pract.

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Greg. Nyssen. de fugienda fornicatione.

[Dr. Cave's Primitive Christianity, P. 2. C. 5.]

INCEST. RAPE. SODOMY. BESTIALITY.

Dr. Sharrock *de variis Incontinentiæ specibus.*

[*Lam. Velthufius.*]

S. The Virtues by which our Actions are to be regulated, with respect to our own and other Men's Estates and Possessions, do concern either the means of

{ Acquiring Estates for our selves. **DILIGENCE** in our Callings. **IDLENESS.** *Sloth.*

{ Preserving the Rights of others, by Honest Dealing.

{ Not depriving them of their due by **THEFT**: But satisfying for any Injuries we may have done in this Kind. **RESTITUTION.**

{ Not taking the advantage of another Man's

{ *Ignorance*, by **FRAUD**, *Deceit.*

{ *Impotence*, by **OPPRESSION.**

{ *Necessity*, by **EXTORTION.** **BRIBERY.**

DILIGENCE. IDLENESS.

Mr. Perkins: Treatise of Callings.

Bp. Saunderson, 1 Cor. 7.

Gentleman's Calling.

Cause of Decay, Chap.

18.

[Dr. Barrow's Sermons,

Vol. 3.]

Of

[Of Christian Vigilance :
Moral Essays. Vol. 4.
P. 305, to 408.]

† Abp. Tillotson of the
Education of Children.
Serm. Fol. P. 627.

RESTITUTION. THEFT.

Bp. Taylor: Holy Liv.
C. 3.

Duty of Man, P. 11, 12.

Bp. Andrews: Com. 8.
Chap. 7.

[Necessity of Restitution.
M. Mede, P. 211.]

[Furti & Rapinae descrip-
tio. Mr. Selden de jure
naturæ. Lib. 6. C. 1.]

[Furari an liceat
propter necessitatem?
Lib. 6. C. 6.]

*Furtum tam in Gentilis
bonis contrectandis,
quam in bonis Judæi
Commissum statuebant
Ebræi.* Lib. 6. C. 3.

Bp. Kidder: Restitution.
8vo.

CONTRACTS.

† Bp. Taylor Dæd. dubit.
Lib. 3. C. 6. Lib. 4.
C. 1.

† *De officio Paciscentium.*
Puffendorf. de off. Hom.
L. 1. C. 9.

FRAUD.

Bp. Andrews: Com. 8.
C. 5.

USURY.

† A Discourse whether it
may be Lawful to take
Use for Money. By
Sir Robert Filmer, with
an Historical Account
of Usury by Sir Rog.
Twisden, by way of
Preface. 12°. 1653.

† *S. Puffendorf de jure
naturæ.* Lib. 5. C. 7.
Sect. 8, 9, 10, 11, 12.

† *Concilium Nicanum Can.*
17. *Concil. Lateran.* 3.
Can. 25.

† Dr. Wilson of Usury.
Octavo. 1572.

de mutuo.

de foenere Trape-
zitico.

† *Sal-* *de Usuris.*
masius. *de modo Usura-*
rum.

OPPRESSION.

† *De non lœdendis aliis.*
Puffendorf de officio
Hom. L. 1. C. 6.

EXTORTION.

BRIBERY.

John Downham: Treat.
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LIBER

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Vol. 3.

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† Of the

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Abp. T

Serm. 5

The measure whereby we are to be regulated in these matters; whether more

{ General, denoting a mediocrity about getting, keeping, or spending. LIBERALITY. PRODIGALITY. COVETOUSNESS.

{ Special, in

{ Getting. Providence. Scraping, Slatering.

{ Keeping. Frugality, Penuriousness, Squandering.

{ Spending, distinguished by its objects.

{ The Publick. MAGNIFICENCE, Generosity, Riotousness, Sordidness.

{ The Poor. ALMS-GIVING. Churlishness.

{ Strangers. HOSPITALITY. Inhospitableness.

LIBERALITY. PRODIGALITY. COVETOUSNESS.

MAGNIFICENCE. RIOTOUSNESS. SORDIDNESS.

Raynaudus de Virt. Lib. 4. Sect. 2. C. 19, 20.

Crellius. Eth. Ar. P. 2. C. 20.

Dr. Harris against Covetousness.

ALMS-GIVING.

Plutarch. de Cupid. Divit.

Chrysoft. Tom. 6. Orat. 85, 108.

[Bp. Wilkins Serm. X.]

Greg. Nyssen. Tom. 3.

[Dr. Cumberland de legibus Naturæ. P. 361.]

Cyprian.

Homilies: Vol. 2. 11.

† Covetousness how avoided. Dr. Barrow, Vol. 3. Serm. 13. P. 150.

John Downham: Tract.

Bp. Andrews

Bp. Hall

Bp. Reynolds

1 Tim. 6. 17.

† Of the nature and danger of Covetousness,

Mr. Mede. B. 4. Disc. 22, 32.

Abp. Tillotson, Vol. 3. Serm. 5, 6, 7, 8.

Bp. Taylor Holy Liv. C. 4. Exemp. Sect. 12.

P

Dr. Ham-

Dr. Hammond Serm. *Deut.* 26. 12. Pract. Cat. B. 3. S. 1. [The Powerfulness of Alms with God, Mr. Mede. P. 170.]
 Duty of Man, P. 17. [Dr. Cumberland *de legi-* † Abp. Tennison's Sermon.

T. The Virtues required in the ninth Commandment, do concern either a *Care* of
 Our own *Speeches* and Discourse, that it be
 { *Serious* and deliberate, in opposition to *LOQUACI-*
TY, idle, vain words.
 Agreeable to our Thoughts. *VERACITY*, Truth,
LYING.
 { *Honest* and Charitable, tending to our Neighbour's
 welfare and bettering. *FRATERNAL* Admoni-
tion. *Reproof*. *Flattery*.
 { Pleasant and grateful. *URBANITY*. *Scurrility*.

CARE OF OUR WORDS.

Mr. Perkins.
 Treatise of the Govern-
 ment of the Tongue.
 Mr. Reyner, of the
 Tongue.
 † Not to offend in Word
 an Evidence of a high
 pitch of Vertue. Dr.
Barrow. Vol. 1. Ser-
 mon 13.
 † Against foolish talking
 and jesting *id.* Vol. 1.
 Serm. 14.
 † Of the dangers of
 Conversation. Moral
 Essays, Vol. 1. P. 257
 to 281.

CARE OF OUR CREDIT.

Mr. Gataker } on *Eccles.*
 Bp. Sanderson } 7. 1.
 [Tho. Fuller.]
 [Cl. la Ficara *de fama*.
 Rom. 1679.

LOQUACITY.

Plutarchus de Garrulitate
 [Jo. Climachi } Characte-
 [Theophrasti } res.]

VERACITY. Lying.

Common-pla. Casuists.
Lumbard. L. 3.
Aquinas. 2a. 2a.
Crellius. *Eth. Ar.* P. 2.
 C. 21.

John

John Downham. Treatise.
against Lying.

Bp. Morton } against E-
Mr. Mason } quivoc.
Barus }

Nic. Abramus de menda-
cio & Veritate.

Limborch. Theol. Chr. L. 5.
C. 47.]

[Officia Sermocinantium.
Puffendorf de Officio
hominis. Lib. 1. C.
10.]

[Dr. Pocock on Hosea. P.
164.]

[Sam. Puffendorf Ele-
menta Jurisprudentiæ
universalis. Lib. 2. P.
318.]

† Truth what, Mr. Lock's
Human Understanding,
330. 1, 2. of Thoughts,
of Words, ibid.

FRATERNAL ADMONI-
TION. FLATTERY.

Dr. Hammond. Tract.

Plutarchus de Discrimine
Adulatoris & Amici.

Basil. Magn. Conc. Mor. 2.

[Limborch. Theol. Chr. L.
5. C. 41.]

† The difference between
just Praise and Flattery.
Lucian. dial. pro magi-
nibus Cicero de amicitia.

Dr. Barrow. Vol. 3. Ser. 12.

† Lord Bacon's Essays of
Counsel, and Praise.

URBANITY. SCUR-
RILITY.

Raynaudus de Virt. Lib. 6:
Sect. 2. Cap. 10, 11.

Crellius. Eth. Arist. P. 2.
Cap. 23.

Our own Credit and good Names, by

{ Care of *Decorum* in all our Actions and Speeches,
whereby we must contract an esteem from o-
thers.

{ Putting a just value upon our selves, and our own
merits, not

{ Less than we ought. *MAGNANIMITY*. *Abjection*.

{ More than we ought. *MODESTY*. *Vain-glory*.

Other Men's Credit, by

{ Speaking Charitably of them ourselves. *Rash Cen-
sures*. *Tale-bearing*.

{ Defending them against others.

{ Avoiding and suppressing all such speeches as tend
to render them

[*Criminal*, by Accusations not true, or made unlawfully against an absent Person. *CALUMNY*. *Slander*. *Back-biting*.

[*Infamous*, by objecting another's failings, or our own favours. *Reproach*. *Upbraiding*.

[*Odious*, by insisting upon, and aggravating their faults. *Reviling*.

[*Ridiculous*, by exposing them for their Infirmities. *Mocking*, *Scoffing*.

UNCHARITABLE SPEECHES.

Bp. Taylor's Sermon against Slander and Flattery, &c.

[Government of the Tongue.]

Dr. Hammond: Pract. Cat.

B. 2. Sect. 5. B. 4. Sect. 1.

Duty of Man, P. 13.

[Dr. Barrow's Sermons against Evil-speaking.]

† Abp. Tillotson's Sermon against evil-speaking.

† Of Evil-speaking in General. Dr. Barrow, Vol. 1. Sermon. 14.

† The folly of Slander *id.* Vol. 1. Sermon. 17, 18.

† Against Detraction, *id.* Vol. 1. Sermon. 19.

† Against rash Censuring and Judging Dr. Barrow. Vol. 1. Sermon. 20.

† Rules about Reports. Moral Essays, Vol. 3. Treat. 5.

Care of DECORUM.

Crellius. Eth. Arist. P. 2.

C. 24.

MAGNANIMITY.

[*Viri Magnanimi descriptio* Card. Bonæ Op. Vol.

1. P. 374.

Steel's Christian Hero. 8vo.

MODESTY.

Raynaudus de Virt. Lib. 6.

Sect. 2. Cap. 12, 13.

Crellii Eth. Ar. P. 2. C. 13. Eth. Chr. L. 4.

C. 24, 25.

Bp. Taylor: Holy Liv. 2 C.

Basil. Mag. Conc. Mod. 20.

[*Limborch. Theol. Chr. L.* 5. C. 54.]

[*Justi Lipsii Op.*]

SCOFFING.

† Scoffing at Religion the

the Nature of that
Sin, and the Aggrava-
tions of it. Abp. Tillot.
Works. P. 34.

+ Folly of Scoffing at Re-

ligion. Dr. Barrow, 3
Vol. P. 379. &c.

+ Folly of Scoffing at Sin.
Bp. Stillingfleet. Vol. 1.
Serm. 2.

V. The Virtues required in the Tenth Commandment,
do concern the Government of our

Thoughts, viz.

{ CARE OF OUR THOUGHTS in general.

{ CONTENTATION of Mind under our Condition.

{ EQUANIMITY, an ability to preserve our selves
in the same constant Temper under changes,
knowing how to want and how to abound.

{ Passions; namely, such Acts of the *Sensitive* part,
the *Fancy*, or *Appetite*, whereby the Mind is di-
sturbed, to be distinguished into

{ Simple, consisting only of one simple Act, relating
to things under the Notion of

{ New, unexpected, or overcommon and too much
repeated. ADMIRATION, Wonder, Tedium.

{ Good or Evil, which we

{ Wish to happen, FAVOUR, Malignity,

{ Apprehend to be, whether

{ Absolute. LOVE, Hatred.

{ Relative to different Notions concerning

{ Good and Evil, considered as

{ Present MIRTH. Joy. Grief. Sorrow.

{ Absent and Possible. DESIRE. Aversation.

{ Absent and Probable, as to the

{ Nature of the Act, HOPE. Fear.

{ Greater or lesser degrees of this Probability.

{ CONFIDENCE. Diffidence.

{ Degrees of difficulty. Superable, or Insuperable.

{ BOLDNESS. Despair.

{ Evil alone, or opposition from others; wherein
there is contempt. ANGER. Revenge.

{ Mixed, Vide W.

CARE OF OUR
THOUGHTS.

- Mr. Perkins
 Tho. Cowper.
 Dr. T. Goodwin.
 Mr. W. Fenner.
 Mr. Sheffield.
 Mr. Reyner.
 † The way how to study
 as a Christian ought.
 Moral Essays Vol. 2. p.
 323 to 344.
 † Of the Government of
 the Thoughts. Arch-Bp.
Sharp. Sermon. 14.
 Mr. Tully's Government of
 the Thoughts. 8vo.

CONTENTATION as a
Duty.

- Crell. Eth. Chr. L. 4. C. 21.*
 Bp. Sand. on *Phil.* 4. 11.
 Bp. Hall.
 Bp. Taylor. Holy Liv. c. 3.
 Hen. Mason.
 Jerem. Burroughs.
 Duty of Man, p. 7.
Seneca } *de Tranq.*
Plutarchus } *An.*
 Dr. Th. Taylor.
 Dr. Pet. Moulir.
 [*Limb. Th. Chr. l. 5. c. 53.*]
 [Parab. of the Pilgr. c. 33.]
 [The Art of Content-
 ment.]
 Dr. Barrow of Content-
 ment. 8vo. 1685.

EQUANIMITY.

- Raynaudus de Virt. Lib. 5.*
 Sect. 2 Cap. 3.
Crell. Eth. Chr. L. 4. C. 14.

LOVE. HATRED.

See the Authors that
 write concerning the
 Passions.

- Plutarch. de Inv. & Odio.*
 [Four Rules for govern-
 ing the Passions. Mr.
 Mede's Works. pag.
 227.]
 [Dr. Cave's Primitive
 Christianity. Par. 3. c. 2.]
 [Of the Use of the Passi-
 ons, Dr. Patricks Para-
 ble of the Pilgrim. C.
 xxx.]

[*De mutuo amore. Cælii*
Calcagnini Oper. p. 436.
ad 442.]

MIRTH. GRIEF.

- [*Cartes. Epist. Vol. 1. Ep.*
 28. *Precepta dat contra*
res adversas.]
 [*Solatur quendam de morte*
fratris. Vol. 1. Ep. 70.]

HOPE. FEAR. BOLD-
NESS. DESPAIR. AN-
GER. REVENGE.

Plutarchus } *de Ira.*
Seneca }

Ray-

Raynaudus de Virt. Lib. 5.

Sect. 2. Cap. 4.

Joh. Downham: Treat. against Anger.

[Alexandri Iracundia quæ ratione ab Aristotele re-

pressa sit. Jani Rutgersii Var. Lection. p. 17.]

† Of Forgiveness of Injuries, and against Revenge. Abp. Tillotson's Sermon xxxii. Fol.

W. Mixed Passions, consisting of more than one single Act, are either

{ Determined to Good or Evil, with respect to the Particular Interest of Repute, being conversant about

{ Good, which we apprehend to be Honourable, implying confidence and Love in the promoting of it, or confidence and joy in the owning of it. ZEAL. GLORYING.

{ Evil, which we apprehend to be dishonourable, implying a mixture of Hatred and Aversation against the committing of it; or Sorrow and Diffidence for the committing of it. SCORN. SHAME.

General Interests, belonging to

Our selves, respecting either

{ Good that is dear to us, viz. A mixture of Love, Anger, and Hope, that we may excel others in it; or of Love, Anger, and Fear, lest we should by others be deprived of it. EMULATION. JEALOUSY.

{ Evil, whether as done by

{ Our selves. A mixture of Sorrow and Fear, or of Sorrow and Desire. REMORSE. REPENTANCE.

{ Others. A mixture of Anger and Hatred, or of Anger and Aversation. INDIGNATION. Disdain.

Others, in respect of the

{ Good befalling them (as we think) worthily or unworthily. Congratulation. ENVY.

{ Evil befalling them (as we think) worthily or unworthily. Ἐμψυγχανία. PITY. Compassion.

{ Indetermined as to Good or Evil, but common to

both, consisting in a distraction of mind betwixt two contrary Passions, or a transport of mind by any one Passion. *AGONY. EXTASIE.*

Z E A L.

[*Busæus.*]

[*Jo. Schmid. Zelus Pietatis Argent. 1641.*]

[*G. Saldenus de jure Zelotarum. Hagæ 1678.*]

Bp. Sprat's Sermon.]

† Zeal for Religion, how to be govern'd. Abp. Sharp Sermon. 10.

G L O R R I N G.

† Glorifying in God alone, Dr. Lucas. Sermon. 12.

B O A S T I N G.

† Boasting in any thing but God, a sign of Prophaneness and Irreligion. God an Enemy to such proud and vain Boasters. Dr. Lucas. Sermon 12.

*S C O R N.**S H A M E.*

† *Velthufius (Lamb.) de naturali Pudore.*

J E A L O U S I E.

† *Acoluthi (Andr.) de aquis amaris Zelotypia Tractatus Philologicus. Lipsiæ 1684.*

E N V Y.

Plutarchus de invidia. Basil. Mag. Tom. 1.

† Mr. Lock's Humane Understanding. p. 122.

† Dr. Moor's Ethics.

Ld. Bacon's Essay. 9.

Bp. Willis Sermon against Envy. 4^{to}.

P I T Y.

[Bp. Sanderfon. *Job* 29. 14-17.]

*A G O N Y.**E X T A S I E.*

X. The

X. The things to be Premised in the more *General* Treaty concerning instituted Religion, may be distinguished into such as concern the

General name of conveying supernatural Knowledge. *REVELATION*.

Special kinds of Revelation, either to the

Senses or Imagination, by something seen or heard when *Awake* or *Asleep*. *VISIONS*.
DREAMS.

Mind and Understanding, when Divine Discoveries are extraordinarily infused into the mind, with so clear and strong convictions, as leave no cause of doubting, *INSPIRATION*. (the pretence to which is stiled *ENTHUSIASM*) to be considered according to the

Gifts whereby Men are enabled and commissioned to

Inform others of such Inspirations, specially with respect to future Things.
PROPHECIE.

Confirm to others the truth of such Inspirations by Actions that are above the Power of Nature. *MIRACLES*.

Written account of such Divine Revelations, which is now to be the standing Rule of our belief and practise. *SCRIPTURE*. Vide Y.

REVELATION.

Episcopius, Institut. in initio.

[Bp. Sand. 1. *Tim.* 3. 16.]

† A standing Revelation of more force to persuade Men, than one rising from the dead. The Evidence we have now for the truth of the

Christian Religion.
Arch-Bp. *Sharp*. Sermon 6.

† Humane Nature capable of clear and full satisfaction concerning a divine Revelation. Abp. *Tillotson* Sermon 2. Vol. 1.

† Divine Revelation doth not endow Men with New Faculties. *id. ibid.*

† The

† The nature and several kinds of Divine Revelation. The advantages of Scripture as a standing Revelation. Sufficient Evidence for the Divinity of the Scripture. Whom the Scriptures convince not, probably nothing will. *Abp. Tillotson*. Vol. 5. Sermon. 11, 12.

B. B. *Cackall's* Sufficiency of standing Revelation. 1700. 4to.

VISIONS. DREAMS.

Mr. Smith: concerning Prophecie.

[*Amyraldus* of Divine Dreams.]

INSPIRATION.

Episcopi. Institut.

[*Bp. Sand.* 1 Cor. 12. 7.]

† *Mr. Jenkin*. Vol. 2. Ch. 2.

† *Dr. Grews* Cosmologia. Lib. 4. Ch. 6.

An Essay on Inspiration. 1707. 8vo.

Mr. *Lowth* of Inspiration.

ENTHUSIASM.

Dr. *Meric Casaubon*.

Dr. *Henry Moor*.

Dr. *Hickes* Spirit of Enthusiasm. 4to.

Spinckes of the New Prophets 8vo.

PROPHECIE.

Christoph. a Castro de Vatican.

Joh. Smith. of Prophecie.

Dr. *Spencer* of Prophecie.

Dr. *E. Stillingfleet*: Orig. Sac. B. 2. C. 5, 6.

Petrus Molinaeus. Vates.

Lawrence Sarson, on 1 Tim. 1. 15.

[*Dr. Moor's* Mystery of Godliness. p. 304.]

† The Prophecies of *Judab's* Scepter unfolded and applied. Mr. *Mede*. B. 1. Disc. 8.

† Of the Prophets and their Writings, Prophecies, Miracles, &c. Mr. *Jenkin*. Vol. 1. Ch. 9. 10. &c.

† Of the ceasing of Prophecies and Miracles. *Idem*. Vol. 11. Ch. 29.

Dr. *Hutchinson* of the Spirit of Prophecy. 1708. 8vo.

MIRA-

MIRACLES.

- Rivet, in Exod.* 4. 6.
Voetius Theol. Pr. P. 2. D. 57, &c.
 Bp. Taylor: *Exem. Sect.* 12. Disc. 14.
 Buerdſel's *Effays*.
 † *Mr. Jenkin. Vol. 1. p. 11. Ch. 6. 7.*
 † *Mr. Fleetwood's Effay of Miracles.*
 † *Mr. Brag.*
 † *Letter to Mr. Fleetwood.*
Dr. W. Lloyd: Serm. Joh. 6. 14.
Dr. E. Stillingfleet: Orig. Sac. B. 2.
 [*Mr. Alix. Reflections on the New Testament. Chap. x.*]
 [*Mr. Brown's Answer to a part of Tractatus Theol. Politicus.*]
 [*Mr. Pascal's Thoughts. p. 173.*]
 † *Jesu Christi Miracula majora ac illustriora fuisse miraculis Moſis. Limbor. amica Collatio. p. 151.*
 † *Episcopii Inſtit. lib. 4. c. 13, 14.*
 † *Dr. Grew's Coſm. 1. 4. c. 5.*
 † *Miracles uſed in the Infancy of the Church. Dr. Jackson. p. 45. Mi-*

racles of Chriſt, of Devils and Impoſtors differ in the end. 507.

SCRIPTURE.

- Bp. Jewel. *Treatiſe of the Scrip.*
 Dr. Jackson.
 Nic. Byfield } *Directi-*
 John White } *ons for*
 profitable reading the *Scriptures.*
 [*Of the means whereby we may know the Scriptures are of God. Dr. Field, of the Church, p. 868.*]
 [*Of the ſufficiency of the Scripture. Dr. Field, of the Church. p. 847.*]
 [*Of the things required for the attaining of the right underſtanding of the Scripture. Dr. Field, p. 863.*]
 † *Scripture and Tradition compared. Bp. Stillingfleet. Vol. 3. Serm. 2.*
 † *Abp. Tillotſon of Oral Tradition.*
 † *Dr. Falkner of Oral Tradition.*
 † *The Neceſſity of the knowledge of the holy Scriptures. Arch-Bp. Tillotſon. Sermon 30. Fol.*

HEA-

HEATHEN.

† Of the Novelty and Defect of Promulgation of the Heathen Religion. Mr. *Jenkin*. Vol. 1. p. 3. c. 1, 2.

† Of the defect of the Heathen Prophecies, Miracles, Doctrine, and Philosophy. Mr. *Jenkin* Vol. 1. page 3, chap. 3, 4, 5.

† *Geor. Eric. Phaletranus de ablatione sceptri Judaici. 4° Ultraject. 1702 ex museo I. G. Gravii.*

† Of the Integrity, Truth, and Excellency of the Hebrew Code. Dr *Grew* Cosmologia. lib. 4. c. 1, 2, 3.

† *Henrici Mori, Jesuitæ, doctrina & Miracula Christi Domini. 12° Antwerp. 1649.*

Y. Scripture may be considered according to the Properties of it.

{ CERTAINTY.
AUTHORITY.
PERSPICUITY.
PERFECTION. and sufficiency.

{ Parts of it, whether the OLD Testament, the chief Parts of which are either

{ Historical.
Didactical or Moral. The Poetical Books.
Prophetical.

{ NEW Testament: the chief Parts of which are either

{ Historical. The four Gospels, and Acts of the Apostles.
Didactical. The Epistles.
Prophetical. The Revelation.

Scr. CERTAINTY and AUTHORITY.

Controversies against Papists.

Socinus de Autore S. S.

John Goodwin. Tract. Dr. Stillington. *Orig. S. Alex Morus.*

[Dr. Alix. Reflexions on the Books of Holy Scripture.]

[Dan.]

[*Dan. Huetii Demonstratio Evangelica.*]

[*Steph. Gauzenus de Verbo Dei.*]

[Bp. of Meaux's Discourse of Universal History. p. 401.]

[The truth of the Gospel demonstrable from the Success. Dr. Moor's Mystery of Godliness. p. 330.]

† Of the Antiquity of the Scriptures and of their Promulgation. Mr. *Jenkin*. Vol. 1. p. 2. ch. 1, 2.

† Of the Stile of the Holy Scriptures. *Jenkin*. Vol. 2. Ch. 3.

† Nothing in the Scriptures contradictory to the late discoveries in Philosophy. *Jenkin*. Vol. 2. Ch. 11.

† Though all Objections could not be answered, yet this no just cause to reject the Authority of Scripture. Mr. *Jenkin*. Vol. 2. Ch. 33.

† Bp. *Williams* Sermons at

Mr. *Boyle's* Lectures.

Scr. PERSPICUITY.

[*Limborch. Theol. Chr. l. 1. c. 6.*]

† Mr. *Jenkin*. Vol. 2. ch. 7. 8.

Scr. PERFECTION.

Dr. *Stillingfleet. Orig. S. B. 3. Chap. 6.*

[*Limborch. Theol. Chr. l. 1. c. 5.*]

[Mr. *Pascal's* Thoughts. p. 79.]

OLD TESTAMENT.

Episcopus Instit.

Bp. *Andrews: Decal. Intro. c. 14, &c.*

† Bp. *Burnet. Expos. of the 7th Article. p. 91-101.*

† Objections against the old Testament answered. *idem.* p. 85.

Dr. *Prideaux Connexion. &c.*

NEW TESTAMENT.

Bp. *Burnet. ibid.*

Z. In

Z Instituted Religion considered *specially*, with respect to that part of it which concerns *Intellectual* Graces, doth relate either to our knowledge of God, as he is revealed in Scripture, according to His *NAMES* and Titles.

{ The great Myſtery of the blessed *TRINITY*.

{ The Father,

{ The Son *Jeſus Chriſt*, to be conſidered according to *Person* and *Nature*. (to his

States of

{ *Humiliation*.

{ *Conception* and *Nativity*,

{ *Sufferings* of his Life and Death.

{ *Deſcent* into Hell, or paſſage into the inviſible ſtate of the Dead.

{ *Exaltation*.

{ *Reſurrection*.

{ *Ascenſion*.

{ *Session* at the Right hand of God.

{ *Offices*; whereof, his being *Mediator* and *Redeemer* in general; more particularly his Office

{ *Regal*, in

{ *Governing* his Flock, both Jews and Gentiles,

{ *Paſſing* the laſt Judgment.

{ *Priestly*, by his

{ *Making an Atonement* for mankind.

{ *Interceding* for them.

{ *Prophetical*, manifeſting the Will of God by his

{ *Doctrine*.

{ *Example* of Holineſs and Obedience

{ *Miracles*.

{ The Holy Ghoſt his

{ *Nature* and *Subſiſtence*.

{ *Manifold Gifts*.

{ *Man*. Vide A a

NAMES

NAMES of God.

Buxtorfi dissertatio de Nominibus Dei.

Pet. Fabri Dodecameron.

Angel. Caninius. Dis. C. 2.

TRINITY.

Athanasius. Nazianzen.

Greg. Nyssen. Augustin.

Hilarius. Cyril. Alexan.

Lumbar. Lib. 1. Aqu. P. 1.

Controver. again. Socinian.

Dr. Pierson on the Creed.

Petav. Dog. Theo. Tom. 2.

[Limborch. Th. Chr. 1. 2. c. 17.]

† *Bp. Fowler.*

Dr. Sherlock.

Mr. Jenkin. Vol. 2. Ch. 24.

† *The Doctrine of the Trinity stated, Arguments for it. Bp. Burnet. Exposit. 39 Articles, p. 35---41.*

† *Pfannerus de Deo Trino. System. c. 3.*

MYSTERIES.

† *That God may justly require from us the belief of what we cannot understand. Bp. Stillingfleet Vol. 3. Sermon. 6.*

CHRIST'S HUMILIATION. SUFFERINGS.

Chrys. in Nat. Dom. Tom. 7.

Leo. Mag. Sermon. 10.

Athanasius.

Nazianzen.

Cyril. Alex. Tom. 3.

Petavius Dogm. Theol.

Tom. 4, 5.

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Homilies, Vol. 2. 12, 13.

Bp. Bils. of Chr. Suffering.

Bp. Usher. Chr. Incarnat.

Dr. Jackson. Humiliation of the Son of God.

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† *Of the Sufferings of Christ. Bp. Stillingfleet. Treatise 8°. 1700.*

† *Of the Sufferings of Christ. Bp. Stillingfleet. Vol. 1. Sermon. 6.*

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- Bp. Taylor. Christ's Nat. Exemp. Sect. 3.
- Dr. Pearson: Creed.
- [*Limborch Theol. Chr. l. 3. c. 12.*]
- [Dr. Moor's Mystery of Godliness. p. 436.]
- CHRIST'S EXALTAT.**
- † The proof of Christ's Resurrection. Bp. Burnet. Expos. Article 4.
- Homily: Vol. 2. 14.
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- Greg. Nyssen.* Tom. 3.
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- [*Limborch. Ibid. l. 3. c. 14.*]
- † Proved the Son of God by his Resurrection. Arch-Bp. Tillot. Vol. 5. Sermon 4.
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- † Of the Resurrection of our Saviour. *Jenkin.* Vol. 1. p. 11. ch. 14. Vol. 2. ch. 26, 27.
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- [*Limborch Th. Chr. l. 3. c. 15, 16, &c. ad fin. libri.*]
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steria passionis & resurrectionis Jesu Christi.

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ration due to Christ. Bp. Burnet. Expos. 39. Art. p. 47.

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A a. The things to be *known* and believed concerning Man, may refer either to

(This Life, his

(Original, where concerning the

{ CREATION of the World, Angels and Men.

{ STATE of INNOCENCE.

{ COVENANT of WORKS.

{ LAPSE or fall, where concerning ORIGINAL SIN.

(Restitution. Vide B b.

(The Life to come. Vide C c.

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Dr. Stillingfleet: Orig. S.

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† *Ab operibus Deum describi. More Nevochim. p. 82.*

† *Ad Deum per medium rei creata quomodo fiat indicium. lib. Cosri p. 264.*

† *In creatione hominis & mundi qualis fuit Dei intentio. Lib. Cosri. p. 113. 254.*

† Of the Creation of the World and the Preservation of it. Jenkin. Vol. 2. ch. 9.

† Of the Mosaick History of the Creation; Phenomena relating to the Mosaick Creation. Mr. Whiston's Theory.

† Of the Universe as it is

Q the

the Creature and Kingdom of God. Dr. Grew's *Cosmologia Sacra*.

† The Wisdom of God in the Creation. Mr. Ray. Sir Rich. Blackmore Essay on the Creation. 8vo.

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ANGELS. DEVILS.

Voetius. *Disp. Theol.* P. 1. Disp. 46, &c.

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[Dio. Petavius *de lege & Gratia*. Par. 1649.]

[Difference between the Old Covenant and the New Mr. Mede. p. 252.]

S. Wardi *Praelectiones de*

Peccato Orig. 1658. fol.

[Of the Old and New Covenant. Dr. Moor's *Mystery of Godliness*. p. 466. to 476.]

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[Bp. Taylor: Tracts.

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Malebranch of the two Covenants. 8vo.

[Brian Turner *de ingressu primi peccati*.]

[Four Aggravations of the Sin of our first Parents Mr. Mede. p. 222.

† Cl. Sarravii *Epist.* 108.

† Bp. Burnet *Exposition* of the 9th Artic. p. 108.

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† Bp. Burnet's Expos. 39
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B b. The *Restitution* of Lapsed Mankind by the CO-
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VOCATION.

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Heideggeri Hist. Patriar.
[Morinus de Patriarch. Ori-
gine.]

[Mr. Will. Allen.]

[Whole Duty of Man.]

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† Bp Burnet on Article 17.

J. Davenantii Disserta-
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legem.

Dr. John Owen: Theolo-
gia Antediluvian a No-
achic. &c.

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† Concerning Justification. Bp. Burnet. Expos. XI. Article p. 177. Conditions on which Men are justified. p. 126; *ib.* S. Wardi tractatus de Justificatione. 1658.

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† Assurance not a cause,

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† Whichcote. Vol. 2. Sermon 5.

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† The mighty Power of the consideration of the Resurrection to a good Conscience. Abp. Tillotson's Ser. p. 463. Fol.

† Abp. Tillotson. Sermon. 23. Fol.

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† Dr. Heylin on the Creed.

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† Dr. Jackson. Tom. 3. p. 434. &c.

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† *Pfanneri system, de fine Mundi, de extremo judicio.* c. 18. c. 20.

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† Bp. Stillingfleet. Vol. 1. Ser. 12. *id.* Vol. 3. Ser. 3.

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† *De sacrificiis Pfanneri Systema Theolog. Gentil.* c. 15.

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† Albertinus (*Edmund*) de Eucharistia sacramento. Fol. Daventr. 1654.

† Calixtus (*Georg.*) de S. Eucharistia sacramento & vera in eo presentia

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† *Goldasti (Melch.) consti-*
tutiones Imperiales de S.
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sus Lud. Capellum. 4to.
ib. 1646.]

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(Circumstances of

{ Time. The Christians LORDS DAY.

{ Places. Oratories, Churches.

{ Persons, to be consider'd according to the

{ Several Kinds or Orders of Ecclesiastical Officers,
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[See the end of this Book.]

† The nature of the duty of Self-denial, the obligation to it. The reasonableness of it. Abp. Tillotson. Vol. 1. Sermon. 12, 13.

† Self-denial the reasonableness of that duty. Abp. Tillotson's Sermon. Fol. p. 73,

TAKING UP THE CROSS.

Dr. Hammond: Pr. Cat. B. 1. S. 3.

[Greatest Misery to be out of God's Favour, Mr. Mede. p. 256.]

† Laveater (Lud.) *de tolerantia Crucis.*

† Savanarola. (Hier.) *triumphus Crucis.*

IMITATION OF CHRIST.

Tho. a Kempis.

[Christ's Yoke the Yoke of Obedience. Mede. P. 155.]

† Imitation of Christ's Example, the Obligations and Benefits. Abp. Tillotson. Sermon. Fol. p. 581.-2.

Dr. Stanhop's Translation of *Tho. a Kempis.* 8vo.

BELIEVING. REPENTING.

See before, p. 225.

Ff The

Ff. The AFFECTIONS or Properties of VIRTUES may be distinguished, as Virtues themselves are, into

{ *Intellectual*, relating to those two Faculties in the *Rational Soul*, employed for the gaining of knowledge.

{ *Invention*, which is rightly or wrongly disposed by SAGACITY. *Dulness*.

{ *Judgment*, which is well disposed when a Man is inclined to assent unto things upon sufficient evidence. FAITH, *Credulity*, *Incredulity*.

{ *Sensitive Soul*, apt to hinder us from knowledge, whether the

{ *Phancy*, which is well or ill disposed by SOBRIETY, *Seriousness*. *Conceitedness*.

{ *Appetite*, which is fitly regulated by our being concerned for any thing, according to a due measure, and not either more or less than the Evidence or Importance of it doth require. MODERATION, *Slightness*, FIERCENESS, *Fanaticalness*.

{ *Moral*. Vide G g.

AFFECTIONS of VIRTUE.

Crellius. *Eth. Chr.* L. 2.

C. 7.

Fenner's Treatise of Affections. 1642. 8vo.

Bp. Reynolds of Affections. Fol.

SAGACITY. DULNESS.

Sagacitas circa quæ versatur. sagacit. & prudent. discrim. P. Victorii com. in Arist. de mor. p. 351.

W I T.

† Glanvil's Essay of Preaching. p. 71.

† Large description of Wit. Dr. Barrow Sermons. Vol. 1. p. 195.

Sir Rich. Blackmore Essay of Wit. 8vo.

FAITH { CREDULITY.
INCREDULITY.

[Meric. Casaubon.]
[What Saving Faith is, Mr. Mede. p. 154.]

† De

† De Lugo (Jo.) *de virtute
fidai divinae*. Fol. Lug-
dun. 1646.

† Barthius (Casp.) *de fide
salvifica* Francof. 1623.

SOBRIETY. CONCEIT-
EDNESS.

MODE- SLIGHTNESS.
RATION. { FIERCENESS.

[R. Salomon. *Sermo cibi*

*præcepti, excitans ad
moderationem, non tan-
tum in dictis & factis,
sed & in cibo; potuque
sumendo.*]

[Sam. Pomarius. *differ-
tationes 8. de Mode-
ratione Theologica*. Wit.
1674]

[Bp. Wilkins, *Serm.*
13.]

G g. The *Affections* of Moral Virtue, do concern
either the

Temper and frame of our Minds, as to

Their due Attention for any kind of advantage,
or against any kind of evil. *HEEDFULNESS,*
*Caution, Watchfulness, Rashness, Carelessness, Se-
curity.*

The steddiness of our purposes. *RESOLUTION,*
Irresoluteness.

The freedom and readiness of our faculties about
any thing. *ALACRITY. Grudging.*

The reality of our Intentions, suitable to our
Professions, *SINCERITY, Uprightness, HYPO-
CRISIE, Dissimulation.*

The Vigoroufness of our endeavours. *DILIGENCE,*
Affiduity. Sloth.

The Universality required to virtuous Actions, in
respect of the

Object. *INTEGRITY. PARTIALITY.*

Time of continuance. *CONSTANCY, Fickleness. In-
constancy.*

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LESSNESS.

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against Security.

Mr. Gataker. Mar. 13. 37.

Joh. Rogers: Christian
Watch.

Will. Fenner: Christ's
Alarm.

RESOLUTION.

Parsons Resolutions.

[When our Purpose to
forsake sin is real, Mr.
Mede. 152.]

[A particular Discourse of
Resolution. Dr. Patrick's
Parable of the Pilgrim.
Cap. 8, and 9.]

Mr. E. Bunny of Christi-
an Resolution. 8vo.

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of Parsons of Resoluti-
on. 8vo.

[*Protestationes ad Deum
sepius renovanda. Cardi-
nal. Bonæ Op. Vol. 1. p.
46-9.*]

ALACRITY. GRUDGING.

SINCERITY. HYPOCRISIE.

Voetius Theol. P. 2. D.
32.

Bp. Sanderf. on 1 Kings
21. 29. and Gen. 20.
6.

Mr. Gataker on Fiat. 97.
11.

Mr. Sheffield: Treatise.

Mr. Joh. Smith, of Phari-
saical Righteousness.

Dr. Patrick, of Jew. Hyp.

Bp. Andr. Com. 1. ch. 16.

[Apprehensions of God's
Presence causeth sincer-
ity and purity of Heart;
Mr. Mede. p. 201. and
p. 204.]

† Lord Bacon Essay. 6.

† Hypocrisie Pharisaical.

Dr. Outram Sermon. 9, 10.

† Abp. Tillotson: Sermon.
38. p. 467. 8 Fol.

† Dr. Barrow Sermon. Vol.
3. p. 179.

† Upright Walking, sure
Walking. Dr. Barrow:
Vol. 1. Sermon V.

† Abp. Tillotson: Vol. 1.
Sermon 1.

† Of the conjunction of
the Wisdom of the Ser-
pent, with the harm-
lessness of the Dove. Bp.
Stillington. Vol. 2.
Ser. 5.

† A description of the up-
right Man; his security
in Evil times. Abp. Sharp:
Sermon 5.

DILIGENCE. SLOTH.

† Crellii. Ethic. 1. 4. c. 22:
R IN-

INTEGRITY. PARTIALITY.

Partial Obedience.

Cause of Decay. Chap. 6.

Bp. Andr. Com. 1. ch. 17.

† Bp. *Stillingfleet* Sermon.
Vol. p. 247.

CONSTANCY. INCONSTANCY.

Mr. Gataker. *Rev.* 2. 30.

H h. The Degrees or measures of Virtue or Vice may be distinguished into such as concern things

Intellectual, with respect to the{ *Object*, or things to be known or believed, whether of greatest necessity and importance.{ *Subject*, as to the greater or lesser degrees of perswasion. ASSURANCE. *Doubts. Descriptions.*

DEGREES OF VIRTUE.

Crellius. Eth. Chr. Lib. 2.

Cap. 6.

FUNDAMENTALS.

Dr. Hammond: *Treatise.**Voetius Theol. P. 2. D. 34.*Mr. Chillingworth against
Knot.*Episcop. Resp. ad 10 quest.*[*Ant. de Dominis de Repub.**Eccles. Tom. 3. p. 72.*

127. 132.]

[Dr. Sherlocks continua-

DIFFERENT STATES OF MEN.

† Difference between carnal and Spiritual Men lies in these three things. Their deliberate Judgment and Choice, their prevailing Interest, and their constant rule and measure of Actions.

tion of his Defence of the D. P.]

[*Lamb. Velthuyssius. Tract. de articulis fidei fundamentalibus Op. Tom. 1. p. 697.*]

† Two sorts of Fundamentals, Fundamentals of Salvation, and Fundamentals of Ecclesiastical Communion. Mr. Mede's Letters. p. 1065. to 1073.

† Bp. *Burnets* Introduction to his Exposit. 39. Articles.

AS.

ASSURANCE. DOUBT.

Mr. Perkins. Tract.
 Dr. Sibbs: Souls conflict
 and Bruised Reed.
 Mr. Hoard's Souls Mis.
 Mr. Joh. Smith, Christian
 Conflict.
 Mr. Ant. Burgess: Spirit
 Ref. Sect. 1.
 [Limborch. Theol. Chr. 1. 6.
 cap. 7.]
 [Assurance not a cause of

Justification, Mr. Mede.
 p. 309.]

[Dr. Patrick's Parable of
 the Pilgrim. c. 37.

LAWFUL. UNLAWFUL.

† Rules to conduct Men,
 where it is difficult to
 distinguish the Bounds
 of Duty and Sin, law-
 ful and unlawful in any
 action. Abp. Sharp. Ser.
 7.

Practical, relating to

Virtues or Graces

{ The least degree of Grace.

{ GROWTH in Grace, or declining in it.

{ HEROICAL Virtues, or such as are styled Semi-
 Virtues, IMPERFECT VIRTUES, as Tole-
 rence, Continnence, Bashfulness, or natural Mo-
 desty.

{ Vice or Sin to be treated of more

{ Generally, where concerning the AGGRAVATION
 or Extenuation of Sin.

{ Specially whether the

{ Greater Sins.

{ WILLFUL and presumptuous, against knowledge
 and deliberation.

{ The SIN AGAINST THE HOLY GHOST.

{ Lesser Sins. INFIRMITIES, from ignorance or sud-
 den surprizal.

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 Dr. T. Goodwin: Tract.

Bp. Taylor: Sermons
 concerning growth in
 Grace.

† Christian Race. Dr. Lu-
 cas Sermon 5.

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Crell. *Eth. Ar. P.* 2. C. 25.[Sir William Temple's
Essay.][Nic. Duchesne *Florileg.*
Philosoph. p. 339.]Steels *Christian Hero.* 8vo.

IMPERFECT VIRTUES.

Raynaudus de *Virt.* Lib. 6.

Seet 3.

Crell. *Eth. Ar. P.* 2. c. 26.Plutarchus de *Vitiosa Ve-*
racundia.

AGGRAVATIONS.

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Bp. Reynolds: Sinfulness
of Sin.

Dr. The. Goodwin.

[Bishop Taylor's Po-
lemical Discourses. p.
614.]

PRESUMPTUOUS SINS.

INFIRMITIES.

Dr. Hammond: Tract.

Sam. Hoard, of Presump-
tuous Sins.Bp. Saunderson on Psal.
19. 13.[Limborch. *Theol. Chr. I.* 5.
c. 4.]

[Bp. Taylor's Polemi-

cal Discourses p. 771,
&c.][Bp. Sanderf. *Gen.* 20. 6.]† Bp. *Stillfleet*. Sermon. 11.
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ger of Sin. Abp. Tillotf.
Sermon. 10. Fol.SIN AGAINST THE HO-
LY GHOST.Lumbard. Lib. 2. Casuists.
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Dr. Tillotson's Sermon.
17. Fol.[Mr. John Hales Tract of
the Sin against the Ho-
ly Ghost.][S. *Athanasii Ep.* Vol. 1.
p. 970.][G. *Chrysoft.* } in Cap. xii.
[Grotius } S. *Matth.*
Alique }† Bp. Burnet *Expos.* Arti-
cle 16. p. 140---143.THE KNOWLEDGE OF
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ones self, means to ac-
quire it. Moral Essays.
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2.

I i. The

I i. The *Means* or Helps for our better attainment of these Virtues and Graces, are either

{ *External.* respecting

{ *God*, by our imploring the Divine Grace and assistance.

{ *Men*, more

{ *General*

{ *Conversing with good Company.*

{ *Proposing to our selves good Examples.*

{ *Special*, Having some faithful Monitor, who may watch over us, to mind us of our Failings and our Duties.

{ *Internal,*

{ *Positive*, by our care for several helps,

{ *General.* Frequent MEDITATION. *Consideration.*

{ *Special*, by meditating upon

{ *God's Omnipotence and Omniscience.* The many great *advantages* and *disadvantages* of *Virtue and Vice.*

{ *The Necessity and Reasonableness of taking care for our Souls*, above all other things.

{ *Our own particular States*, to be discovered by Frequent *Self-Examination.*

{ *Negative* Vide K k.

MEANS in RELIG.

Raynaudus *Disc. Moral.*

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[*God bestows his Blessings by the use of means.*

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ral Essays. Vol. 2. p. 323.
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† The means of profit-
ing by bad Sermons.
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† That Mens disesteem of
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ken to make us happy,
and of the Care we
ought to take in order
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[Of the Knowledge of
ones self. Moral Ef-
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† Abp. Tillotson. Serm.
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K k. *Negative means*, consisting in a *Caution* against several *Hinderances*, are either the

{ *General*,
 { **BEGINNINGS** of Sin to be resisted.
 { **TEMPTATIONS** and occasions of Sin to be avoided.
 { **SMALL SINS** not to be indulged.
 { *Special*, by our watchfulness against
 { **MISPENDING OUR TIME**.
 { **OVER-MUCH CARE** and business.
 { **DELAYS** and Procrastination.

Resisting **BEGINNINGS**
 of Sin.

† Abp. Tillotson. Sermon.
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† Abp. Tillotson *W.* 73.
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† All is to be done to
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 nings of Sin and Vice.

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† Time to what sort of
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4. 4.]

† Of doing our own Buſi-
neſs. Dr. Barrow Vol. 1.
Serm. 21. 22.

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late Repentance.

[Dr. Barrow's Sermons.
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† The Folly and Danger
or irrefolution and de-
laying. Abp. Tillotſon.
Serm. 14. Fol.

† Every Man hath a Work
aſſigned him. The time
to do that work is
limited. After this
ſeaſon is expired there
will be no further op-
portunity of working.
Abp. Tillotſon. Vol. 3.
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L 1. The *MOTIVES* to Virtue and Religion, do con-
cern either

{ *Intellectual* Virtue.

{ Common to *Natural* and Inſtituted Religion.

{ { The *Perſecting* of the *Underſtanding*.

{ { The *Freeing* us from the *Miſchiefs* of *Error*.

{ { *Proper* to *Inſtituted* Religion, which doth afford
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tain diſcoveries of the Will of God in Scripture.

{ { *Practical* or *Moral*, whether ſuch as are to be deri-
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{ { Nature of the things themſelves, in reſpect of their
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{ { *FACILITY*.

{ { *EQUITY*.

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ing to the good of

{ { The *Univerſe*.

{ { *Societies*.

{ { *Particular perſons*. Vide Mm.

{ { *Promiſes* of Scripture. Nn.

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† That the more Men consider

- | | |
|--|---|
| consider, the more settled and fixt will their Minds be in the esteem and practice of Religion | end. Bp. <i>Stillingfleet</i> . Vol. 1. Sermon. 4. |
| Bp. <i>Stillingfleet</i> . Vol. 2. Sermon. 9. | † Religion the best knowledge and Wisdom. Abp. <i>Tillotson</i> Sermon. 1. Fol. |
| † Of the excellent end for which the Gospel was designed, and of the effectualness of it to that | † Of the Excellency of the Christian Religion. Abp. <i>Tillotson</i> , Ser. 5. Fol. |

M m. The *Benefits* accrewing to *particular Persons* by Religion, do concern either.

(*This Life*, with respect to

(Outward things,

(The welfare of our *Bodies*, as to the due exercise of our natural Functions, and a freedom from Pain and Sicknes. **HEALTH**,

Our *Estates* and Possessions, as to their Sufficiency for our Occasions and Conveniencies, according to that Rank and Station wherein we are placed. **RICHES. Wealth, Poverty.**

Our *Names*, as to that esteem which we have amongst good Men. **HONOUR. REPUTATION**

The *suitableness* of the things which we have or do, and that Satisfaction we receive by them. **PLEASURE.**

A freedom from *Dangers*, Mischiefs, and Trouble. **Peace. SAFETY. QUIET.**

(Inward Satisfaction of mind in our Conditions. **CONTENTATION.**

(*The Life to come*, as to such a kind and degree of happiness, in a **FUTURE STATE**, as the Light of Nature is able to acquaint us with, and assure us of.

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HEALTH.

- † A religious Life conduces eminently to Health. Abp. Tillotson. Sermon. Fol. p. 52, 53.

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- [Dr. Cave's Primitive Christianity. p. 2. c. 2.]
 † The vanity of Riches Dr. Barrow Vol. 3. p. 161.
 † Religion a great advantage to Men in respect of their Estates. Abp. Tillotson Sermon. Fol. p. 53.

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- † A poor Man may be dear to God. Abp. Tillotson. Vol. 5. Sermon. 11.

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- [Joannis Meursii de gloria liber unus. Lugd. Bat. 1606.]
 † The Vanity of worldly Honour. Dr. Barrow. Vol. 3. p. 158.]
 † True Honour how attained. *Ib.* Vol. 3. p. 209, to 222.

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- [Moral Essays. Vol. 3. p. 262, to 317.]

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- Crellius. Eth. Arist. P. 3.
 † Abp. Tillotson's Sermon. 12. Fol.

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- † Peace of Conscience from Religion. Abp. Tillotson. Sermon. Fol. p. 52.
 † The inward Peace and Pleasure that attends Religion, *id.* p. 130.

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- † Abp. Tillotson's Sermons Fol. p. 54, 65, 74, 132.

FUTURE STATE.

- † The different State of good and bad Men hereafter.

Dr.

Dr. Windet, *de Vita Fun-
torum statu.*

[Dr. Thomas Burnet.]

† The vast difference be-
tween Men's present and
future State.

Abp. Tillotson Vol. 5.
Ser. 11.

† The future State of
Men fixt and unaltera-
ble.

The Certainty of a fu-
ture State: by a Do-
ctor of Physick. 1706.
8vo.

N n. The *Motives* to Religion from the *PROMISES*
of Scripture, do concern either

{ *This Life,*

{ All outward things, so far as they may be good
for us.

{ *PEACE* and joy of *CONSCIENCE*.

{ *ASSISTANCE* of the *DIVINE SPIRIT*.

{ *LIBERTY* from

{ The Law,

{ *Ceremonial*.

{ *Moral*, as to the Rigour of it.

{ *Sin* in respect of its Dominion.

{ *The Life to come.*

{ *Freedom* from the greatest *Loss* and *Pain*.

{ *Possession* of the greatest *Happiness* in the Beatifi-
cal Vision.

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Mr. Edw. Leigh.

Dr. Spurstowe.

† Of the greatness of the
Promises with respect
both to this and the next
Life. Abp. Tillotson. Vol.
3. Sermon. 12, 13.

PEACE OF CONSCIENCE.

[Ric. Carpenter, three

Sermons of keeping a
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[Bp. Sanderson. Prov.
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[A benumbed Conscience
the worst State of the
Soul. Mr. Mede. p.
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† Peace of Conscience only
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lotson. Sermon. 38. Fol.

† Sin utterly inconsistent
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with a State of Peace
and Tranquility. Bp.

Stillings. Vol. 1. Ser. 10.

† *De tranquillitate animi*
Philareti Ethic. l. 2. c. 3.

† Abp. *Tillotson*, Ser. 12.
Fol.

† Of Peace of Mind. Bp.
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ASSISTANCE OF GOD'S SPIRIT.

[*Dr. Claget* against *Owen*.]

[*Mr. Will. Allen* of Divine
Assistance.]

[Of the Promise of the
Spirit. *Dr. Mocr's* My-
stery of Godliness, p.
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† Of the effusion of the
Spirit under the Gospel,
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sion, and the time it
was reserved for. Bp.
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LIBERTY.

Geo. Downham.

Bp. *Saunders*. 1 *Pet.* 2. 16.

† The nature of Liberty,
and Pleasure stated. Sin
and Vice are the great-
est Slavery. Abp. *Til-*
lotson Ser. 28. *Fol.*

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[Bp. *Sanderfon*. 1 *Kings*
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ligion in another World.
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ligion. C. 3. P. 21.]

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† *Suirus voxce Xæus*.

Arch-Bp. *Tillotson*. Ser. 17. *Fol.*

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1, 2. Vol. 4.

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ture and Grace. 1700.
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† Of God's assistance of
us in the attainment of
Virtue. *Dr. Lucas's* En-
quiry after happiness,
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The Principles and Du-
ties of the Christi-
an Religion consider-
ed and explain'd. By
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I will

I Will not undertake to justify this *Analysis* in every particular, as if it were in no respect defective: But as it is, it may serve for instance and direction to others, in the finding out a better. The several particulars may be used as Common-place-Heads, unto which to refer the Collections of our reading.

Now (I say) when a Minister hath thus distinctly passed over the Substance of Divinity under such Heads as these, it will be very easie for him afterwards to enlarge himself upon any particular Subject or Text, with natural pertinent Matter.

There are some other Helps of Invention, to which the Art of *Rhetorick* does direct, according to the Subject we are to handle

Whether	{	Demonstrative, to	{ Praise.
			{ Dispraise.
	{	Deliberative, to	{ Perswade.
			{ Disswade.
	{	Judicial, to	{ Accuse.
			{ Defend.

For each of which, there are several *Topicks*, but 'tis supposed that every Minister is acquainted with those things in his preparatory studies; and therefore I forbear any farther mention of them.

Thus much of the two first Helps unto the gift of Preaching.

{ Method:
{ Matter.

SECT.

S E C T. V.

Concerning Expression.

THE third and last to be insisted upon, is concerning *Expression*; in which there are two things considerable:

{ Phrase.
{ Elocution.

The *Phrase* should be plain, full, wholesome, affectionate.

1. It must be plain and natural, not being darkened with the affectation of *Scholastical* Harshness, or *Rhetorical* Flourishes. Obscurity in the Discourse, is an Argument of Ignorance in the Mind. The greatest Learning is to be seen in the greatest plainness. The more clearly we understand any thing our selves, the more easily can we expound it to others. When the Notion it self is good, the best way to set it off, is in the most obvious plain expression. St. Paul does often glory in this, that his Preaching *was not in wisdom of words, or excellency of speech; not with enticing words of Mans wisdom, not as pleasing Men, but God who trieth the Heart.* A Minister should speak *as the Oracles of God*, 1 Pet. 4. 11. And it will not become the Majesty of a Divine Ambassage, to be garnished out with flaunting affected Eloquence. How unsuitable is it to the expectation of a hungry Soul, who Comes unto this Ordinance with a desire of Spiritual Comfort and Instruction, and there to hear only a starched Speech, full of puerile worded Rhetorick? How properly may such a deceived Hearer take up, that of Seneca, *Quid mihi lusoria ista propositio? Non, est jocandi locus, ad miseros vocatus*

1 Cor. 1. 17.

C. 2. 1, 4.

1 Thes. 2. 4.

Non querit æger medicum eloquentem, sed sanantem. Sen. Epist. 6.

Ep. 49. Ep. 21.

catus

catus es, opem te laturum naufragis, captis, agris, intentæ securi subiectum præstantibus caput, quo diverteris? Quid agis? 'Tis a sign of low thoughts and designs, when a Man's chief study is about the polishing of his phrase and words. *Cujuscunque orationem vides politam & sollicitam, scito animum in pusillis occupatum.*

2. It must be *full*, without empty and needless Tautologies, which are to be avoided in every *solid* Business, much more in *sacred*. Our expressions should be so close, that they may not be obscure; and so plain, that they may not seem vain and tedious. To deliver things in a crude confused manner, without digesting of them by a previous meditation, will nauseate the Hearers, and is as improper for the edification of the Mind, as raw Meat is for the nourishment of the Body.

3. It must be *sound* and *wholesome*, not tainted with any erroneous corrupt Doctrine, or the affectation of novelty.

False opinions do many times insinuate themselves by the use of suspicious Phrases. And 'tis a dangerous fault, when Men cannot content themselves with the *wholesome form of sound words*, but do altogether affect new light and new language, which may in time destroy practical Godliness, and the Power of Religion.

4. It must be *affectionate* and cordial, as proceeding from the Heart, and an experimental acquaintance with those truths which we deliver; *Quod procedit e corde redit in cor.* 'Tis a hard matter to affect others with what we are not first affected our selves. *Præcipuum ad persuadendum est amare quod suades: Amanti pectus ipsum suggerit orationis ardorem.* 'Tis said of John the Baptist, that he was a burning and shining light: *Ardere prius est, lucere posterius; ardor mentis est, lux doctrinæ.* This is to speak in the evidence and demonstration

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tion of the Spirit and Power. There is a common relation to this purpose of divers Learned Men, who having a great while with much argument and strength of reason contended with another about perswading him to be baptized; he being Learned also, could still evade all their Arguments: At length a Grave Pious Man amongst them, of no note for Learning, stands up and bespeaks him with some down-right affectionate expressions, which wrought so effectually upon the other, that he presently submitted; yielding this reason, *Donec audiebam rationes humanas humanis rationibus repugnabam; caterum simul atque audiivi Spiritum loquentem, cessi Spiritui.* And 'tis storied of *Junius*, before his Conversion, that meeting once with a Country-man as he was in a Journey, and falling into Discourse with him about divers points of Religion, he observ'd the plain Fellow to talk so experimentally, with so much heartiness and affection, as made him first begin to think, that sure there was something more in those truths than his notional human Learning had yet discovered; which occasioned his more serious enquiry into them, and afterwards his Conversion. Such great Power is there in these cordial expressions.

As for the manner of Composing Sermons, It will not be convenient for one that is a constant Preacher, to Pen all his Discourses, or to tye himself unto Phrases; when we have the matter and notion well digested, the expressions of it will easily follow; whereas to be confined unto particular words, besides the great oppression of the Memory, will likewise much prejudice the operations of the understanding and affections; the judgment will be much weakened, and the affections dulled, when the Memory is over-much burdened and vexed. A Man cannot ordinarily be so much affected himself (and consequently, he cannot so easily affect others) with
S
things

things that he speaks by rote, as when he takes some liberty to Prosecute a matter according to his more *immediate* apprehensions of it, by which many particulars may be suggested, that were not before thought of, when he doth expatiate upon any Subject, according, to the workings of his own affections, and the various alterations that may appear in the Auditory. And then besides, this liberty will breed a *παρρησία*, such a fitting confidence, as should be in that Orator who is to have a Power over the affections of others, of which such an one is scarce capable, who shall so servilely tye himself to particular words and expressions, from which he dares not vary, for fear of being out.

But a Man cannot expect a *good habit* of Preaching thus, without much study and experience. Young beginners should use themselves to a more exact and elaborate way; when a good stile and expression is first Learned by Penning, it will afterwards be more easily retained in discoursing.

In the Elocution, there are two } Boldness.
extremities to be avoided, too much } Fear.

1. Against too much *rashness* and *boldness*, consider the special Presence of God and Angels, the solemn dignity of those sacred Mysteries with which we are intrusted, the weighty business of saving Souls.

2 Cor. 2. 16. And, *who can be sufficient for these things?*

It was an usual saying of Luther, *Etsi jam senex, & in concionando exercitus sum, tamen timeo quoties suggestum conscendo*. And he found by experience, that when he was most distrustful of his own preparations, then were his labours accompanied with some special Blessing and Efficacy: and on the other side, when he was most confident, then he failed most.

2. Against too much *fear*; Consider, it does not become the business we are about; we should *speake the word*

word with boldness; God has promised his assistance, *that his strength shall appear in our weakness*. It does not become the *dignity* or *excellency* of our Calling: we are the *Angels*, the Ambassadors of God, *συνεργοί*, his *fellow-workers*. And besides, this timorousness in the Speaker, will much hinder the efficacy and power of the Word on the Hearers. In brief, the most proper manner of elocution, is with modesty and gravity, which will best suit with our Calling and Business.

To conclude; The Observation of these Helps and Directions, together with frequent diligent Practice, will (as far as Art can effect) quickly produce a good habit, and by consequence a facility.

F I N I S.



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